

The Congregational Quarterly

EDITORIAL

IN our last issue we were able to include the substance of the address to the May Assembly of the Congregational Union by Mr. Philip Fothergill on *Laymen and the Ministry*. The same meeting was addressed by Lord Macdonald who has also made his notes available to us, which in view of the importance of the subject we are glad to print here.

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LAYMEN AND THE MINISTRY

By The Rt. Hon. Lord MACDONALD of GWAENYSGOR,
P.C., K.C.M.G., LL.D.

FEW things are more important to the future of the Congregational churches than the establishment of the right relationship between Laymen and the Ministry. Failure to establish such a relationship must prove disastrous, and would undermine the Church as a force in human affairs. The future of the Church depends on the laymen having the right attitude towards the Ministry, and the attitude of the Ministry to the laymen is a vital factor in influencing, if not determining, the attitude of the laymen to the Ministry.

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Unity between the churches has been discussed at great length for years past, and indeed it would be very strange if a matter which so vitally affects the influence of the Church were not fully discussed. I have read with great interest the report recently published on "Relations between Anglican and Presbyterian Churches" and though we Congregationalists would find it difficult to accept all its suggestions, we cannot fail to admire and appreciate the lovely spirit that runs through the whole report. The task was undertaken in the right spirit, in a spirit that will help to establish the unity between the Churches. We need the same spirit in dealing with the relationship between laymen and the ministry, for after all, unity within the various churches is an essential preliminary to unity between the churches.

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My experience during the last fifty years as a member of

many movements and organisations—religious, social, industrial and political—confirms me in the view that the attitude of the rank and file to the leaders in any organisation is very much in the hands of the leaders. To gain leadership, to become a leader, has never been an easy matter; its retention is certainly no easier. It has never been more so than today. What is more, it is just as true of religious organisations as of the industrial and political. If leaders are to enjoy the goodwill, the confidence and the co-operation of the rank and file they must be worthy of it. If they fail to gain or retain such confidence, then the sooner the better they make way for worthier men or women.

This is outstandingly true in the Christian Church. Leadership here is a tremendous test. Church-membership is such a mixture. It is the Congregational church in the industrial area that I know best. There you have all kinds and classes. The active trade union leader is a member of the church, and so is the active industrial leader of the employers—they both belong to the same industry and to the same church. In times of industrial unrest—a strike or a lock-out—feelings run high. It is in such a crisis that the Minister is listened to. His messages are listened to more attentively than usual. Does he show any bias? Is he strictly neutral? There are also amongst the church members those who are active politically, not in one political party only. It is at election times, both local and parliamentary elections, that the Minister becomes a centre of attention, especially in a constituency where the result is doubtful. It is then that the attitude of the Ministry to laymen goes a long way in influencing the attitude of laymen to the Ministry. It is then his true self is revealed. The most satisfying feature is that when the crisis is past, whether it be an industrial or a political crisis, the Minister invariably is there, his influence undiminished, perhaps, indeed, enhanced.

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What does need clarifying is, What is reasonable for laymen to expect from the Ministry? What are they entitled to look for? What kind of minister is entitled to the confidence and co-operation of laymen? These are questions which cannot possibly be dealt with adequately here. I mention two only of the essentials which I feel sure will meet with general acceptance: (1) That he entered the ministry and, what is equally important, remains in the ministry, solely because of an irresistible urge, because he has heard a clear, compelling, clarion call. Though he was fully aware

that his gifts and talents would enable him to enter other and more lucrative professions, nevertheless, he could do no other than enter and continue in the Christian ministry. (2) That in order to shoulder his immense responsibility, and to fulfil the heavy duties as an ambassador for Christ, he dedicates unreservedly all he has and all he is to meet the demands of his pulpit and his parish.

This I know is carrying simplification to excess. At the same time I am satisfied that any worthy layman would find it difficult to withhold his confidence and fullest co-operation from such a Minister.

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But may I now ask what is reasonable to expect from laymen? What are we entitled to look for? We are members of a Congregational Church and as such we believe in a paid ministry. We believe that for a church to be without a minister impairs its effectiveness. We believe that a minister should be provided with financial resources that will enable him to give of his best.

As was clearly indicated in the Laymen's appeal sent out earlier this year: "our Churches are in a state of emergency." Should there be any doubt, glance at the statistics. Here are a few statistics related to the Welsh Congregational Churches in England and Wales.

Number of Churches	...	...	...	...	820
Ministers in charge (some in charge of as many as four churches) ...	...	...	...	...	318
Number of students in our Training Colleges in Wales	...	...	...	...	54
Leaving College this year	...	...	...	...	13
Leaving College next year	...	...	...	...	11
Leaving College in 1959	...	...	...	...	10

Is there a state of emergency? Who can doubt it? I am prepared to agree that there are other than financial reasons for the state of emergency. These other reasons will receive attention. There can, however, be no doubt that the financial position is a most relevant factor. Moreover, it is a factor that only laymen can deal with satisfactorily. It must mean either that the laymen of today increase their financial support, or that additional laymen help to shoulder the burden, or better still that we accomplish both.

Let me now deal briefly with the question of membership. Every church is intended to be a recruiting centre. It should attract new recruits. If it fails to do this, then its days are certainly numbered. I'm fully aware that quality is of the utmost importance, more important than quantity, but that in no way affects the position of the church as a recruiting centre, except that the better the quality of the laymen, the more effective the recruiting power of the church. This is true whether it be recruitment for the church, or recruitment for the ministry. But the recruits for the ministry are laymen; they are in the church; they have shown such qualities that the senior laymen have been impressed that they are suitable candidates for the ministry. There can be no lowering of standards here.

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As to the recruitment of church members, we who are already church members have a very heavy responsibility. What we are will determine to a large degree the attitude of our friends and associates to the church. We spend but a small portion of our lives in actual church work. Most of us are busily engaged in secular affairs, or in connection with other organisations. It is in these spheres where we come into contact with potential 'laymen'. Is the church likely to be a good recruiting centre because we are associated with it? Will they be impressed with what church-membership has done for us? Will they come to the conclusion that church-membership means a keen and abiding interest in the welfare of others, true concern and consideration for our fellow men? Will they be so impressed with our conduct as to be attracted to the church? I can think of few things that will help recruitment more. On the other hand, is there anything that is more likely to affect recruitment adversely than the self-righteous, sanctimonious, holier-than-thou attitude and the glaring inconsistencies of some church members?

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This Assembly will not have been in vain if it has brought home to all of us that the fight is still on, that the Christian faith is under fire from many directions, that powerful forces are at work which are not friendly to the Christian Church. When I attended the Assembly of the United Nations, what impressed me was the enthusiasm of the Communists for their gospel. If only we in the Christian Church had the same enthusiasm in the laymen and the ministry, I should not be so concerned about the future of the Church.

We are privileged in having as our Head and Master, the finest Leader mankind ever had. He was confronted with the problem of a declining membership. He had the agonising experience, which has been the lot of nearly all leaders, of followers withdrawing their support, transferring their allegiance. But how He handled the situation ! There He sees the bulk of His followers turning their backs on Him. He looks at them, but not a word to them. If His teaching was unacceptable then nothing could be done. But He does say a few words to those who remained—"Will ye also go away ? Make sure that you are staying with Me for the best of reasons." And how His heart must have leaped for joy when He heard the reply : "To whom shall we go ? Thou hast the words of eternal life."

As He sees the crowds looking elsewhere for salvation, the vast majority of mankind turning their backs on Him, I wonder whether He turns to us who remain and asks the same challenging question, "Will ye also go away ?" I wonder, too, whether we answer in the same confident tones and with the same heart-warming enthusiasm "To whom shall we go ? Thou hast the message mankind needs." If so, we can face the future undaunted and unafraid. The Church will prevail.

M.

The need for the stabilization, or better, where it is possible, the reduction of government expenditure needs no argument to those who, like most of our readers, we imagine, are among the chief sufferers from the inflation which must be checked. The Government is in the enviable position of being able to order new money from the printer to meet its obligations and pursue its policies ; but the stage at which this process endangers the stability of the nation is clearly not far distant. They are to be supported in their belated concern for economy in national expenditure, but the choice of the reductions to be made must be closely scrutinized. A very important recent proposal is to substitute for most Exchequer grants to local authorities on special services an inclusive general grant fixed for a period of years. Included in these services is education, the administration of which necessarily rests on local authorities, subject to the oversight of the Minister on whom the Education Act of 1944 lays the duty "to promote the education of the people of England and Wales and the progressive development of institutions devoted to that purpose, and to secure effective

execution by local authorities, under his control and direction, of the national policy for providing a varied and comprehensive educational service in every area."

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Fixed block grants for education have been advocated as a measure of economy in earlier times of economic stress, even at the acknowledged risk of educational stagnation. Ought we now in the present situation to accept the hurt to the educational services that it is agreed must follow ?

The representative bodies and journals of the teaching profession believe the new proposals to be bad for reasons that we hope the Government will heed. They believe, as indeed does the Government, that education is an expanding service. Mr. Henry Brooke has said : " The cost of education in this country is going up, and it is going on going up . . . education, with defence and capital investment, must form a sort of first charge on our resources." To subject this inevitable expansion of the educational services to all the vicissitudes of local politics and local administration, which must follow if the rates are to bear the increased costs, is to deny the spirit and, indeed, the plain words of the Act of 1944. All parents will agree with the teachers that education is as much a national responsibility as health. This is recognized by the Government in regard to technical education, which is exempted from the new proposals. It is difficult to see why the several parts of the educational system should be thus differentiated. To say that we need many more technologists in this country and that the way to get them is to have a system of national technological education is very right ; but to imply that we do not need equally urgently well-educated men and women in all walks of life is very wrong.

J.M.P.

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A distinguished educationist contributes the note which follows.

A big issue is raising its head in the world of education. It is usually spoken of as 'block grants' but it would be simpler to say that it is a new answer to the question, ' How is public education to be paid for ? ' The new answer will, of course, affect all our pockets, and still more our children, and their preparation for living in a world more dangerous than the world we have got used to.

Education costs this country a great deal of money—£445 millions on the latest estimate—which is something like $2\frac{1}{2}\%$ of the national income. Education in fact costs nearly as much as the Health Service, while Defence costs three times as much (£1,500 millions). Not many people know who actually pays out this huge sum for education. The short answer is—the ratepayer, to the tune of rather less than half, and the taxpayer, through the national Exchequer, rather more than half. If anyone says, ‘what does the proportion matter? The nation foots the bill in the end,’ then the short answer is that it matters a lot, for a change in the proportion would mean that rates would go up and that education would become a subject of violent local controversy. At present the Ministry (of Education) pays out to the Local Authorities from the exchequer the main education grant, which is basically 60% of their expenditure on education in so far as it is recognisable for grant. The other 40% comes from the rates.

This is the system which the Government propose to change, by making a block grant, fixed in advance. ‘Block’ grant means, of course, a grant not tied to any particular service. “It will be for Local Authorities to allocate their block grants between education and various other services, notably health, child care, and fire.” The scheme was put forward in the House of Commons on February 12 by Mr. Brooke, Minister of Housing and Local Government, and has been defended before the National Union of Teachers by the Minister of Education. It has been discussed with Local Education Authorities and has encountered a rising tide of criticism, reported in successive numbers of the *Times Educational Supplement* (from which the quotation above is taken), and *Education*.

By this change the Government hope to achieve two objectives, the first of which is to avoid the uncertainty of a percentage system. A grant fixed in advance will at least ensure that the Treasury know what education will cost in any one year. To this the critics have replied that education is an expanding service, in which costs rise, new schools and equipment are needed, and so forth. Government spokesmen for education have assured both Houses of Parliament that in calculating the grant the development and growth of the education service would be taken into account. This seems little more than a pious hope. It is difficult to see how a fixed grant would allow for expansion anything like as practically

as a percentage system and, furthermore, surely the Government could know now from their officials, if they wish, the extent of, say, the next two years' commitments ; main items, such as salaries, are after all calculable.

The main objective aimed at is to shift responsibility for education from the centre on to local authorities, in other words, "to foster and stimulate a vigorous and independent local government by placing much more local expenditure under the control of members of authorities ; the greater the independence of local authorities in the raising and spending of their money, the better for the health of local government" (*Education*, 22.2.57). This objective has met with even more damaging criticism. The claim to 'free' 146 local authorities, says the National Union of Teachers in a detailed statement, will only result in creating 146 different standards of educational provision. Education will have to compete with other services, at the local level, will tend to send up the rates and thus to be at the mercy of vote-catching local agitation. To this the Minister has made the lame reply that he conceives it his duty (and obviously thinks it within his power) to see that the block grant works 'without injuring education'. He was no less optimistic about the Ministry being able to insist that local authorities observed the provisions of the Education Act of 1944, even though (and this he did not mention) the percentage system has provided the excellent sanction that expenditure thought by the Ministry unwise would not be recognised for grant.

It is of some importance that Free Churchmen, with their tradition of interest in education and their insistence on 'freedom' should not miss the complexity of this new issue in national policy. Will local authorities have any more freedom under the new system, except the freedom to spend less on education ? It is significant that the sphere in which increased expenditure will be most heavy, that is in technical education, will not be included in the block grant. Is it not then likely that the effect, if not the aim, of the new policy will be to reduce expenditure on all education other than technical ? How many M.P.s are sufficiently interested in general education to fight for it in an age of inflation ?

W.G.M.

NATIONAL RECOGNITION OF RELIGION

By JOHN HUXTABLE, M.A.

PROFESSOR S. L. Greenslade's valuable book *Church and State from Constantine to Theodosius* sets out to describe "in what circumstances the Church was compelled to ponder these issues (*sc.* Church and State relations), and to ponder the three broad types of thought which emerged."¹ First, caesaro-papalism of the sort which led a bishop of the time to say that "nothing should happen in the Church against the command and will of the Emperor"; second, the view that Church and State have separate and distinct fields of activity, ecclesiastical and civil authorities being bound to respect each others' autonomy; third, the view that the State is subservient to the Church.

It seems clear enough that a Free Churchman will look to the second of these 'solutions' with greatest hope of discovering on what principles to guide his thought. His principles do not admit of secular power holding sway in Church matters: even in England, where the title is relatively inoffensive, he will scruple—and rightly—to acknowledge the Queen as supreme in all things ecclesiastical as well as civil. But any notion that what may be called the dualistic theory is an easy solution is an illusion, and for at least two reasons.

(i) If it is assumed that Church and State have their respective spheres of influence, it is not at all easy to keep the balance between them. For instance, the most enthusiastic advocate of the separation of Church and State would not regret State intervention to prevent the Church's burning of heretics. In such a case, the State has the right to 'interfere' with the Church; and in fact the most dissenting of all dissenting chapels are bound by the law of the land at various points, and are well content to be so. Should the State embark on a policy of anti-Semitism, for example, these same enthusiastic advocates of keeping Church and State apart would feel that the Church should bear witness to the State about the evil of its proposed policy. It is well enough to say that Church and State should be separate; but that can never mean that the State has no responsibility for the Church, or the Church for the State.

(ii) But, in the second place, there are less obvious difficulties in this dualistic theory, best of the three possibilities

¹Op. cit. p. 79.

though it be. For instance, if we consider that the Church should no more dominate the State than the State the Church, but that both should exercise responsibility and authority in their distinct spheres, what do we take the sphere of the State to be? This is a crucial point in the Welfare State. Should the State provide religious education, for instance? Should it preserve a serene impartiality and either teach all religions or none? This involves issues about the State's moral personality with which we deal later; but for the moment it is enough to ask whether we consider the State's separation from the Church to involve the State's impartiality in matters of religion, or whether we consider that it is consistent with this separation for the State to favour and even help to promote any religion, provided, of course, that toleration is afforded to all religions, and that religious education is not enforced on children whose parents object to it. The real point at issue is whether it is the State's duty to promote or encourage religion?

It is interesting to note that our seventeenth-century fathers were not unanimous on this point. They were clear, of course, that the Crown has no authority in Church matters; but the *Savoy Declaration* says: "... although the Magistrate is bound to incourage, promote and protect the professor and the profession of the Gospel, and to manage and order civil administration in a due subservience to the interest of Christ in the world, and to that end to take care that men of corrupt mindes and conversations do not licentiously publish and divulge Blasphemies and Errors in their own nature, subverting faith, and inevitably destroying the souls of them that receive them: yet in such differences about Doctrines of the Gospel, or ways of the worship of God, as may befall men exercising a good conscience . . . there is no warrant for the magistrate under the Gospel to abridge them of their liberty."² (That means, I suppose, that they would have tolerated the Baptists but drawn the line at some members of the Rationalist Society!) The *Westminster Confession*, however, went further, as one would expect, and affords the Magistrate the right to preserve "the unity and peace of the Church," to see that all ordinances of God are administered and observed, and that all corruptions, heresies, blasphemies and abuses in worship be suppressed.³ The differences between these two points of view are, however, much less important than the assumption on which both rest—that the State should confess and uphold the Gospel: it should recognise the Church, protect

²Savoy Declaration Cap., xxiv III.

³Westminster Confession, xxiv III.

it from all adversaries, and afford it at any rate some assistance in the overthrow of evil ; and since there are a good many signs that Free Churchmen generally would share this view of the State's responsibility to the Church, the rest of this paper will be devoted to an examination of some of the issues that are involved in this, for they are more complicated and lie deeper than is sometimes recognised. Starting from the Report of the Free Church Federal Council's Commission on Church and State (the Commission was set up in 1950 ; and the Report, entitled *The Free Churches and the State*, was made public in 1953), I shall go on to examine its proposals in the light of the teachings of R. W. Dale and P. T. Forsyth : Dale, because he is typical at least in this respect of much Victorian Nonconformity, and Forsyth, because his teaching here seems to me to point a possible way forward.

There is no need to comment on the main body of the Report of the Commission, which is largely factual and narrative, recording actual Church-State alignments and describing the history of the relationship of Church and State with special reference to the reasons why the English Free Churches have reached their characteristic attitude to the problem. No Free Churchman will disagree with the main impression the Report gives, that, despite the easing of the situation between the Established Church and the Free Churches generally in this country, for which all are profoundly thankful, the present arrangements between the State and the Church of England are not such as Free Churchmen can approve or wish to accept for themselves. Yet, as the members of this Commission rightly saw, the matter cannot be left there. The Free Churches—and ultimately, one would suppose, the Church of England also—cannot remain satisfied with a situation in which a portion of Christ's Church in this land is established on what many Anglicans regard as humiliating terms,⁴ while a hardly smaller portion of that Church is—from the legal point of view only—merely tolerated. It is true, of course, that an Established Church has certain compensations for its humiliating position ; and in the modern scene with its broader charity the Free Churches do not often feel merely tolerated : still, this description is not far from the mark.

What policy should the Free Churches have in this matter ? Since they cannot approve of the present religious settlement in England, what new arrangements should they desire ?

Before any comment is made on the section of the Report, entitled " Future Policy," it will perhaps be useful to observe

⁴*Church and State in England*, Garbett, p. 314.

that the Free Churches may have almost slipped into accepting a form of recognition (and even endowment) by the State without recognising at all what was happening. R. W. Dale could say in 1884, for instance, that "it has become the universal conviction of Congregationalists that a Church cannot receive support from the State without sacrificing some measure of its spiritual freedom, and that a Church must therefore decline to accept political privilege and maintenance from national revenues in order to preserve its loyalty to Christ."⁵ Yet, as Dr. E. A. Payne has pointed out, this has not always been true, and is not wholly true now. Did not John Owen administer a royal gift to relieve the distress of Nonconformist ministers? Did not Edmund Calamy receive a similar gift in 1721? And was it not a custom for the best part of a century for a sum, known as the *Regium Donum* (later it became a parliamentary grant) to be given for precisely the same purpose? It is true that in 1851 this was stopped at the request of the Dissenters; but our grasp of the 'voluntary principle' seems less firm again nowadays, for our buildings are exempted from taxation and rates, theological education is supported more by educational grants than gifts from the churches, 'covenants' for the recovery of Income Tax are welcomed as a means of increasing a never adequate Church revenue, and in the development of new housing areas and satellite towns the Free Churches have accepted favourable terms for the purchase of sites.⁶ It is not an unfair description of these features of modern Free Church life to say that they represent a kind of State subsidy; and presumably they imply some form of Church-State relationship.

What that relationship may be is not quite clear: it may be an adumbration of an arrangement which the Commission sets forth as the goal to which Free Church policy should now be directed—State recognition of religion. The Report recognises that "it is an open question whether any practicable alternative (to the present Establishment) in the present situation would not be worse than the existing order with all its anomalies," and on that account rightly does not counsel any immediate or drastic attempt at disestablishment and a wholesale revision of the religious settlement. Unless Christian people in general are much clearer and more unanimous than they are at present about what a new religious settlement should be, there is the risk that disestablishment might mean a deliberate repudiation of its Christian tradition

⁵Manual of Congregational Principles p. 191.

⁶*The Free Churches and the State.* E. A. Payne, p. 16ff. The illustrative points are from this section.

by the nation;? and no Free Churchman desires to see a secular State in England. But many Free Churchmen (it seems) would welcome State recognition of the Christian religion, provided that it was absolutely clear that recognition did not involve or imply any sort of control.⁸

What form this recognition might take is not easy to see ; but it would no doubt be for the Christian good of England if some settlement could be made whereby the spiritual and theological anomalies and inequalities of establishing one part of the Church could be done away, while at the same time the State might make some national declaration of its Christian Faith and acknowledge its responsibility for and towards the company of Christ's people within its borders, without making such theological and ecclesiological discriminations about the form of the Church's life as are in any case beyond the State's competence to make.

Before a state of affairs is reached in which that kind of State recognition of the Christian religion is at all possible, a good deal of thought must be given by churchmen of all kinds to the nature of the Church and of the State. What is the State to recognize, and by what is the Church to be recognized ?

If in the receipt of certain State subsidies the Free Churches have moved far from the voluntary principle Dale advocated without any qualifications at all in 1884, it is clear that they have moved still further from his view of the proper relationship of Church and State, since in an official document they do commend State recognition of religion as a goal Free Churchmen should seek to reach. He was quite certain that in such a recognition of religion by the State were involved assumptions which could not properly be granted ; and while his treatment of this issue may not seem as relevant to contemporary discussions as Forsyth's, for instance, largely because he was so deeply involved in the characteristic and in many ways fatal individualism of Victorian Nonconformity in its hey-day, he saw, as some modern advocates of the State's recognition of religion do not, the real issue involved.

Dale contributed a series of articles to the *Patriot* in the early months of 1863,⁹ in which he discussed some of the ways in which Church and State might be related to one another, which had been advocated from time to time by such repre-

⁸Report, p. 61, 62.

⁹Report, p. 62, 63.

¹⁰*Life*. A. W. W. Dale, p. 370ff.

sentative thinkers as Hooker, Gladstone, Paley, Chalmers and Warburton. Hooker's *Ecclesiastical Polity* advocates a view of Church and State in which both are virtually identical. After Dale had subjected it to critical review, he dismissed Hooker's solution of the problem on the ground that in the end it destroys "the only existence of that distinct spiritual community which was instituted by Christ to be the visible guardian of his truth, the vindicator of his laws, and the human agent for achieving the salvation of the human race."¹⁰

W. E. Gladstone's *The State in its Relations with the Church* put forward a different view from Hooker's. He did not identify Church and State, but "contended that duties which bind men individually bind them also collectively." This led him to argue that a government should profess and propagate a religion, and should maintain religious institutions. Dale took the argument to have these three stages: the individual profession of faith necessitates a collective profession of faith; a nation constitutes a personality; this personality entails religious responsibilities.¹¹

"A nation constitutes a personality": but does it? That, as Dale saw, is the crucial issue. How can a State recognise the Church unless, to use a phrase of P. T. Forsyth's, that recognition be "the salute of one corporate personality by another"?¹²

Dale saw the issue, only to decide that it was impossible to regard the nation as a personality. There were indeed certain particulars in which a nation might be said to resemble a person. "A Nation corresponds to a person in the unity of his outward acts, but not in the unity of his inward life. The acts of a nation are like the acts of an individual, but there the analogy ceases."¹³ Dale proceeds to argue that "it is precisely where the outward act ceases that religious responsibility begins"; and then he goes on, "it is not against a nation as such that we denounce the everlasting penalties of wrongdoing; and a nation as such cannot trust in Christ, and so obtain everlasting life. A State, as distinguished from the individuals composing it, cannot repent of sin, cannot be renewed by the Holy Ghost, cannot hold communion with the Father, cannot be mystically united with Christ; but the capacity for all these things is essential to religious life and religious responsibility. If then the personality of the State

¹⁰Ibid, p. 373.

¹¹Ibid, p. 374.

¹²*Theology in Church and State*, p. 169.

¹³*Life*. A. W. W. Dale, p. 375.

is destitute of precisely these characteristics which entail religious responsibilities on the individual . . . Mr. Gladstone's argument . . . falls to the ground. No religious obligations can be inferred from the *theoretical personality* of the State, if the State does not possess those particular characteristics which bind *real persons* to the discharge of religious duties."

Two years earlier than these articles, in a sermon preached on behalf of the Home Missions of the Baptist Union, at Westbourne Park Chapel, Dale had taken as his theme 'Christ and the State'. In it he acknowledges a debt to F. D. Maurice, through whom he had come to regard the State not "as belonging in an evil sense to this world," but as a divine institution, like the family and the Church. In each of these institutions the will of God is supreme, but they are "different institutions, existing for different ends, and securing their ends by different methods. In each there is authority, but in each the authority is of a different kind, possesses different powers by different instruments." In particular, Dale sees Church and State as representing different aspects of the work of God in the world, one to represent the divine mercy and the divine redemption, the other to be the "visible representative and defender of the Divine justice in the temporal order." Such a distinction between the functions of Church and State is indeed written into the order of things, but, though he saw this distinction clearly enough, Forsyth would never have gone on to conclude that therefore "the Church and the State, though both of them are Divine institutions, are Divine institutions of such different description and with such different immediate objects, that any organic alliance between them is certain in the long run to be injurious to both."¹⁴ If 'organic alliance' must necessarily mean such an establishment as in England, no one will dispute Dale's point; but that is not the only possible way in which Church and State may be related; and on the face of it, it seems strange that two divine institutions must exist side by side without any possibility of mutual recognition. Dale apparently could see no alternative between the sort of national Church Hooker describes and a policy of neutrality between Church and State; and perhaps this was chiefly due to his treatment of the idea of the State as a personality.¹⁵

¹⁴*Fellowship with Christ*, p. 203ff.

¹⁵It will be seen that I do not altogether agree with E. A. Payne's handling of this matter in the section of his *The Free Churches and the State* in which he rejects the idea of a National Church. I should also reject the idea of a National Church; but I do not take Dale's argument to apply to that idea either chiefly or solely.

It may indeed be accepted as true that if the State cannot be regarded as in some sense a personality it cannot make any recognition of religion ; but before this conclusion be accepted, there are several comments to be made upon it. Dale assumes, for instance, that the State cannot be regarded as a personality unless it displays the *same* qualities as an individual personality : it is true that no State can hold communion with the Father and be mystically united with Christ ; but the Old Testament seems to provide evidence that a nation can have moral obligations addressed to it, and can accept them ; that a nation can enter into a covenant with God ; that a nation can “ have the Lord for its God ” : in other words, a nation can confess its faith and accept the moral consequences of doing so. If it be argued that such acts on the part of any nation are unlikely to be of lasting worth unless individuals within that nation take a proper part in the life of religion, well and good—that merely indicates the way in which a national confession of faith remains sincere : it does not prove that it cannot be made. Moreover, is it true to say that “ it is not against a nation as such that we denounce the everlasting penalties of wrong-doing ” ? The word ‘everlasting’ confuses the issue here, and turns our minds from the crucial point, which surely is : can a nation have judgment pronounced against it and punishment be visited upon it ? Once again, the history recorded in the Bible suggests an affirmative answer where Dale gives a negative. To take a crucial illustration, was not the Exile in Babylon interpreted in the Bible as God’s judgment on *Israel* ? And did it not follow a period in which the prophets had appealed in God’s name to the conscience of the nation as a whole, not merely to individual Israelites, to mend their ways ? Does not this whole major episode in Old Testament history rest upon a conception of corporate personality utterly at variance with the granular individualism of Dale, which does not allow him to think of Christian politics in any other way than as the individual Christian in politics ? It has to be said that Dale did not grasp the importance of the biblical concept of corporate or group personality, which is indeed different in important respects from individual personality, but nevertheless is capable of certain moral and religious actions and responsibilities.¹⁶

A very different and more extended treatment of this theme is to be found in P. T. Forsyth’s *Theology in Church and*

¹⁶See A. R. Vidler’s *The Orb and the Cross*, cap. IV for an illuminating discussion of these issues. It is in the main a discussion of W. E. Gladstone’s views on the State as a moral personality.

State (1915). It is useful, perhaps, to remember that the ecclesiastical background against which he was writing included the vigorous activities of the Liberation Society, the disestablishment of the Anglican Churches in Wales and Ireland, "the Scottish Case,"¹⁷ and the exacerbated controversies about education in 1906 and thereabouts.

Forsyth starts from the conviction that absolute separation of Church and State, their official neutrality towards one another, represents an impossible state of affairs, for which no religious or theological justification can be made. "There must be practical relations between them," he writes, "and neither will do its work for the Kingdom of God unless those practical relations are intelligent and sympathetic. . . . The distinction between them is very deep and vital, but it is rooted in a connexion which make the insulation of either out of the question."¹⁸ To cut the connexion between State and Church would be an act so violent and so catastrophic that it might well disrupt the whole national life.¹⁹ In any case, the State is "too great, and divine, and moral to be purely secular." Citizenship taken seriously is a religious function.²⁰ The State should not be irreligious or religiously neutral, for that would mean "a fatal schism between the two great ethical powers of society; it would make a nation with a rent conscience, a soul distraught, a double morality, and action unstable and paralysed."²¹ Indeed, separation of Church and State could never mean separation, neither more nor less: "it would mean State Paganism—that for the State the Church as a Church ceased to exist."²²

How does Forsyth conceive this recognition of the Church by the State, or, rather, this mutual recognition of each other, for in his thought that is what it really comes to?

What has already been quoted from Forsyth indicates part of the answer: the State's recognition of religion is its self-declaration as a Christian country, its denial of paganism or indifference to religion, its acknowledgment of the sovereignty of God, and of the eternal validity of his moral law, its desire that children should be educated not merely in the facts of religion but religiously, its desire that the Gospel shall be proclaimed freely within its realm—this is not national religion but a nation's recognition of ecumenical religion: "it is the

¹⁷Op. cit. p. 171ff.

¹⁸Op. cit. p. 123ff. cf p. 200, 229, 243, 259.

¹⁹Op. cit. p. 197.

²⁰Op. cit. p. 161.

²¹Op. cit. p. 231.

²²Op. cit. p. 239, 240.

religious recognition of religion by the State.”²³ Such recognition, however, may never imply any kind of State control of the Church. When the State recognises the Church—not *a* Church, but *the* Church—it recognises “an autonomous life with aboriginal right.”²⁴ Again, “it means the recognition of the Church’s autonomous life as a Church, of its innate and underived right, and of its house as its castle.”²⁵

When the State recognises the Church’s autonomous life and refrains from interference in its life, the Church does not receive liberty from the State: rather, the State recognises a liberty which God has given the Church as part of its own nature.²⁶ Another way of saying the same thing is to say that “the dealing of the State with the Church will always be influenced at last by what the Church feels to be due to its self-respect as the body of Christ.”²⁷ This means, for example, that the State has no right to compel the Church to receive any citizen as a member, nor to decide what is the Church’s dogma and what is not, nor to prescribe to the Church any particular form of polity.²⁸ All this, as Forsyth insists over and over again, because the Church does not owe its origin to the will or the act of man, but to Jesus Christ. He admits, indeed, that if the Church is no more than a sort of pious club or an association for mutual spirituality, the State can do no more than regard it in much the same way as any other group gathered together for any other purpose the State is prepared to regard as legitimate: the Church’s right is “the right of a regenerating God in man.”²⁹

The State, therefore, may not control the Church; and neither may it choose between one form of the Christian Church and another. To select one Church “would mean a dogmatic judgment by the State,”³⁰ which it is not qualified to make; and Forsyth sees no reason why the State should not recognise “the idea of the Church to be realised not in one body but in several, each with an equal right, and together superior at last to its own.” “Concurrent endowment is a dream,” he says, “but not so concurrent recognition. Any due recognition must be concurrent, and no Church can seek any privilege denied to another.”³¹

²³Op. cit. p. 169.

²⁴Op. cit. p. 169, cf. 231, 232.

²⁵Op. cit. p. 167.

²⁶Op. cit. p. 165.

²⁷Op. cit. p. 189, cf. “The State has no right to rule the Church,” p. 208.

²⁸Op. cit. p. 207, 215, 228, cf. W. Temple, *Christianity and the State*, p. 125.

²⁹Op. cit. p. 225, 226.

³⁰Op. cit. p. 218, cf. also p. 207.

³¹Op. cit. p. 247, cf. also p. 199: “No Church can desire for itself what it does not equally claim for every Church.”

Forsyth offers an analogy of what the normal relation of State and Church should be, "not divorce but true marriage": "it would be a marriage of the kind in which amid due intimacy personal respect is never lost, in which the freedom of each gives divine value to their voluntary bonds, where neither dictates to the other but each is moulded by each, each recognises and develops the spiritual idiosyncrasies of each. When we look forward to a day in which love will be the principle of society . . . let us think of that divine principle as ruling the relations to each other also of great entities and corporations which, like Church and State, give dignity to kindness and majesty to affection."³²

That illustration of his meaning makes plain how much Forsyth's thought concerning Church and State depends on regarding each as corporate personalities: it depends entirely on a view, which, as we have seen, Dale regarded as untenable. To an examination of this crucial issue we now turn.

Forsyth starts from a view of the individual soul as a principle of what may be called creative resultants, or creative syntheses. He means by this that no analysis of the human personality will ever give a complete account of the soul in its totality. "The soul," he says, "is not simply a faggot of faculties, nor is it a mere focus of influences, a point where several streams meet and merge in a current of as many gallons as the streams held. It is not the dynamic resultant of such convergence. But it has an active, a *law-giving* power, a valuing, selective, nay creative power, a power of growth and mastery. . . . It has a self, and only so is it spiritual—as it is personal."³³ In something the same way, Forsyth goes on to argue, no society would ever be formed "by a mere jig-saw coalescence of individuals. . . . No true society can be formed by simple addition. . . . Twice one is more than two in that world. The society is more than its units united. . . . As the soul is not a mere meeting-point of converging influences, society is not a mere conglomerate of adjacent souls. When such souls combine they produce more than a combination. They produce in a society a living creature which has something of the nature of personality." The caution of that last phrase is to be noted, especially when compared with a remark in another book to the effect that "no nation is an end in itself as a soul is. The idea of a group personality is a great and fertile one, but it can hardly be allowed to go as far as that."³⁴ Nevertheless he has no doubt that "a nation has a

³²Op. cit. p. 241.

³³Op. cit. p. 154, cf. pp. 162, 169, 182, 259.

³⁴*Justification of God*, p. 21.

personality of its own"³⁵; and whenever he contrasts Church and State, defines their relative spheres, or indicates their mutual necessity, it is always as two corporate personalities that he sees them.³⁶

Admittedly this idea is not easy to grasp,³⁷ but is there not large justification of it in the Old Testament record of God's dealing with Israel? Were not the sins of the fathers visited upon the children? Does not that argue the existence of "a solidary guilt"?³⁸ And does that not imply that God is dealing with Israel as a corporate personality? Could an agglomeration of individuals scattered across several generations be visited by God for sins committed earlier in history for which they have no (personal) responsibility whatever? Is not God's treatment of Israel alike in judgment as well as election and providence only explicable if the people of God be regarded as a real entity, a personality, capable of responsibility, and, therefore, in the end deserving of praise or blame? Moreover, to quote once more, is there not "the authority of Christ to consider, who regarded his treatment by his nation as the crisis of centuries of such behaviour, and who viewed the national doom as the judgment on a series of many generations, all marked by the growing obduracy which only some kind of personality with a continuous conscience could acquire."³⁹

There are obviously theological and philosophical issues here which it is quite beyond the scope of this paper to discuss. I have followed through Forsyth's thought on this topic as thoroughly as possible, partly because it seems to be the only major discussion from the Free Church side; and partly because, as it seems, he has indicated the only conditions upon which State recognition of religion, as distinct from establishment, endowment, patronage or control, is possible. Whether in fact there can be general agreement about all that is involved in the notion of corporate or group personality remains to be seen. It is much to be hoped that those who look for State recognition of the Church will address themselves to working out what is involved in their desire. In the meantime, the suggestion may perhaps be made that the work of such biblical scholars as H. Wheeler Robinson and Aubrey Johnson might have much bearing on this problem. It is

³⁵*Christian Ethic of War*, p. 189, cf. *Theology in Church and State*, p. 190.

³⁶*Theology in Church and State*, p. 232, cf. 209, 226, 243.

³⁷Op. cit. p. 158.

³⁸Op. cit. p. 158.

³⁹Op. cit. p. 158, cf. also a remarkable passage in the *Christian Ethic of War*, p. 96, cf. also Matt. xxiii 32.

certain, at any rate, that however difficult the notion may be to minds which have grown up in the excessive individualism of modern Protestantism, "something not unworthy of philosophic discussion would seem to lie in this quarter; either some deep-set truth which is always bearing fresh fruit, or else a surprisingly subtle product of mankind's propensity to feign."⁴⁰

Most of this paper has been concerned with the problem of what the Church is to think about the State; but it should not be forgotten that there is the kindred problem, what should the State think of the Church? If the Church desires the State to grant it recognition, what are the consequences of that for the domestic life of the Church? What, for instance, is to be replied, if the State, being told that it has no competence to make the theological judgment as to which of several Christian communions should be recognised as *the* Church, should enquire what we suppose there is to be recognised: a mere congeries of competing sects?

Forsyth had a word to say about that, too; and this essay may conclude by reporting what it is.

It is not unnatural that the main burden of his message here should be similar, *mutatis mutandis*, to what he has already said about the State. "The development or the recovery by the Church of this faith in its spiritual and collective personality is the first condition and the only plea for demanding from such a moral personality as the State that respect which is its due recognition of the Church's unique life and liberty." Forsyth felt that to be so fundamental that the whole sentence appears in italics; and he goes on to argue that the Church's public influence depends on its consciousness of being the Church, divinely ordered, a group-person commissioned by Christ to carry out the work of his Kingdom.⁴¹ The argument is pointed, as so often with Forsyth, at what he called "lay religion." He had no patience with the "low" view of the Church, which regards it merely as a human association for religious purposes, whose members are interested in "spiritual things." He dismisses "dainty fustian of this pseudo-liberal kind," and declares that only as an organ of divine revelation with a creative Gospel, with "the message and sacrament of eternal life," only as governed by a belief which endows those who believe it with freedom, can the Church approach the State and ask that the divinity

⁴⁰F. W. Maitland. Introduction to Gierke's *Political Theories of the Middle Ages* (E.T. 1900), p. xii.

⁴¹Op. cit. p. 185.

of its gift and function " be recognised as the royal thing for social life."⁴²

That first ; and then this, that the Church must approach the State unitedly. By this Forsyth did not, apparently, mean what is often called organic union. He could speak of a federation or a parliament of Churches.⁴³ That is to say, Forsyth was far-sightedly willing to beg no questions about the precise form which Christian unity should take. He did not decide beforehand that it must take such and such a form and could not possibly take any other. The sort of liaison which exists in the British Council of Churches or the Free Church Federal Council, would, one judges, be at least a sufficient temporary expression of unity to enable the Churches to urge upon the State their right to recognition. Be that as it may, we had better lay seriously to heart the judgment that there are good grounds for the view that State recognition of religion demands some sort of Christian unity.

The issues raised by the subject are so profound and far-reaching that they cannot at all adequately be treated in such limits as are here inevitable ; but perhaps this article has pointed to certain matters about which we shall have to make up our minds before we can hope to pass from a quite indefensible establishment of one part only of the Christian Church to such recognition of the Christian religion as shall give real meaning to the words " Christian England."

⁴²Op. cit. p. 200-205, cf. pp. 165, 169, 214 ; also p. 144, the State would have to say " whether it recognized in the Church anything in the nature of corporate personality ; something which made it as absolutely different from every other association as a family is from a club."

⁴³p. 201 and cap. VIII & IX passim.

CHURCH DIVISIONS: THEOLOGICAL OR PSYCHOLOGICAL ?

By R. A. LETCH, B.D., B.Sc., Ph.D.

IN an earlier article¹ attention was drawn to some of the non-theological matters that are largely ignored in high level discussions concerning church relations. These included most of the reasons why, in practice, the man in the pew is in the pew in that particular church. Unless due cognisance is taken of these non-theological factors no real progress can be made with the practical concerns of church union.

There remains however a fundamental theological cleavage that is obscured both by the practical reasons already discussed and by a refusal on the part of leading churchmen to face this cleavage. It is a division of opinion that has existed from earliest days. It is the divergence between prophet and priest, between Paul and James, concerning the place of ritual and salvation, the works of the law and the works of the Spirit. The Protestant tradition has followed Wesley, Luther and Paul, salvation is by faith alone, *sola fide*.

Paul was not a whit behind James in insisting upon the need for ethical conduct, the fruits of the Spirit, 'good works' in the modern sense, but he insisted that the ritual requirements of the Jewish Law were unnecessary to salvation. The Council of Jerusalem (*Acts*, xv) came down heavily on the side of Paul. They repudiated Jewish ritual requirements, and, if the rule about food was a part of the original decision, it may well have been dictated by a desire to avoid foods that might break table fellowship with the Jewish Christians.

In the present day this same controversy continues concerning ordination. It may seem to the plain man remote from the practical applications of his religion. In practice it is vital. Clergy and ministers are represented as disputing, in the manner of the first disciples, as to who shall be first, and this argument about status seems remote from the spirit of Jesus (*Mark* ix, 35). But if there is something vital involved in the discussion, the easy solution whereby we all agree to accept a re-commissioning, leaving each free to interpret it as he will, seems neither practical nor honest.

There are two important considerations involved. First, we are compelled to recognise the great value that ceremonies and the correct performance of ritual possess, and second, the

¹ Some Practical Aspects of Church Union. *Congregational Quarterly*, January, 1957.

practical consequences that follow from giving to any one rite an essential place in Christian practice.

The most rigorous anti-ritualist cannot deny the value of ceremony. Man loves pageantry and ritual. Those who 'don't believe in this kind of thing' eagerly watch such ceremonies on television. The ritual of a Masonic Lodge or of a Friendly Society may meet a need that is not met in most of the Free Churches. On the important occasions of marriage or death the significance of the occasion is marked by a church service. In this ritual element in religion a real human need is met. By ritual continuity with the past is assured and by repetition of the consequences of an experience that experience may be recreated.

Most of us have passed from the stage at which words had a value other than that of conveying significance, though, unless expressly repudiated by some deliberate further act, the Roman Catholic Church in common with all churches recognises that even Free Church baptism is 'valid' if performed in the Triune Name. We have not yet recognised that in the same way the religious value of ritual act is only in the significance it carries. The Free Churches must bear their share of blame for this. Our fear of ritual act has led us to teach by implication and silence that religious meanings are best conveyed, and possibly only conveyed, by intelligible speech. Here again we have the support of Paul who declared, "If a stranger comes in and hears your ecstatic cries and can't understand what you are doing, he will dismiss your faith as craziness" (paraphrase of 1. *Cor.* xiv, 23).

There is an inescapable element of mystery in all religion, and there is no doubt but that certain buildings and certain rites may serve to heighten the mystery. The practical problem arises, do these create a substitute for religion or do they serve to realise the real presence of God? By making the world remote is God brought near? In the light of the New Testament, though the sense of mystery cannot be removed, no case can be made for artificially creating such a sense and attempting to equate it with the experience of Jesus who said that those who visited prisoners and gave service to their fellows were in His presence (*Matthew* xxv, 31, ff.). Tolstoy expressed the conviction shared by such evangelists and servers of man as Wesley and Whitefield, that "where love is God is."

No one can deny the selfless service rendered by the Roman Catholic Church in hospitals and schools, or the similar service

of those evangelical sects that have stressed not ritual but emotional response. The latter have even revived the New Testament gift of tongues. Yet these are precisely the groups that are less sensitive to that aspect of Christian living that was expressed by the term "non-conformist conscience." The social and political implications of the Christian faith are not so stressed among those churches that attach importance to ceremony and emotional experience. That this may be a causal connection we shall see later.

The Apostolic succession of bishops is a visible symbol of the Apostolic succession of the Apostolic Faith. It is also a means of guaranteeing this. A degree of training, an assurance that the candidate accepts approved standards of belief and practice, and is, in the judgment of the church, a suitable person for the work of the ministry, is guaranteed by every kind of ordination. At one level it may be compared to a graduation ceremony. The candidate has passed whatever tests the church lays down and is authorised by the church to administer the sacraments and church discipline according to the practice of that church and to preach the Gospel. It is necessary to remember that there have been those who, at the call of the Spirit, have felt an inner compulsion which has given them an authority opposed to the church. Some were self deceived, and Gamaliel's test (*Acts* v, 37 f) has disproved their claims. Others have passed into history, and their words of defiance are cherished throughout much of Christendom. Athanasius, *contra mundum*, and Luther, *Ich kann nicht anders*, are at one with Wesley, "The world is my parish." The grace of God may usually flow through, but it is not confined to the usual orthodox channels.

Ordination can be more than graduation. The ceremony and solemnity of the occasion can have a profound psychological effect upon the candidate. At this moment he solemnly and deliberately commits his whole life to the service of God in this way. The Anglican order of deacons and the Methodist system of probationer ministers provide opportunities for withdrawal before the final commitment. At Congregational induction services the minister reaffirms his sense of "call" to that church, and if not a new ordination, it is certainly a new commissioning. The value of such services cannot be ignored and yet much depends upon the psychology of the candidate. The effect and value of the prayers of the congregation is also beyond assessment.

Graduation, a psychological crisis akin to a marriage

service, the prayers of a Christian community, these factors are present, and if they were all it is hard to see any objection to another service which will imply recognition by, and entry upon service within, a larger church. The difficulty arises when it is held that in addition to these there is a theological content that is available to those ordained in a particular way. When a bishop can state to a candidate for confirmation that he may now receive the Holy Spirit for the first time, there can be no doubt that in his view ministers lacking episcopal ordination exercise an incomplete ministry. To deny that there is this extra element is not to exclude God from ordination. Through the Holy Spirit the Church has formulated her standards and training so that graduation is not a purely human act. The activities of the Spirit cannot be divorced from the human nature of the one called by the Spirit, otherwise why study the psychology of the prophets and of St. Paul? God, too, is active in the prayers of His people. But does God do something by means of the rite that He will not do in any other way? Is the rite of such divine institution that God will give in this way what He refuses to give in any other way?

This is a matter of the greatest practical importance. It touches the very nature of God. If He is such that He refuses to work without the correct ritual we see the urgency of baptising children and the value of extreme unction for those who in unconsciousness are passing into the presence of this God whom some of us cannot see in the face of Jesus.

An Anglican vicar reported a conversation with his bishop concerning remarriage of divorced persons, in which the bishop asked rhetorically, "Were they married in the three-fold name?" This point of view indicates the belief that in a marriage service bride and bridegroom are joined by the ceremony, and that it is this which confers the indelible status upon the marriage. This explains the puzzling fact that whereas as a rule the 'High Church' party are extremely zealous in upholding the sacredness and permanency of marriage they are often lax in regard to other social problems, and will, for example, raise money by gambling methods that other communions condemn. Yet in the same street there may be another church whose notice board often displays some warning of the perils of alcohol or of gambling, but of which it is reported in the neighbourhood that "they marry divorced persons." This situation arises, and may be expected to arise, when the emphasis is placed by the one party upon

what God has done through a particular ceremony and by the others upon human response and cooperation with God.

The success of certain medicines may be due almost entirely to a patient's faith, yet modern medicine can treat successfully an unconscious child with an antibiotic drug without any response of faith. In practice both sides are active in the process, even if there is on the one side no more than a willingness to receive treatment, and if on the other the medicine only stimulates faith. In the same way we may see the response of faith roused by ritual word or act; but is there anything analagous to the drug by which the rite accomplishes something independently of any human faith or response? This is the essential question and the reply depends upon our conception of God. We do not deny that God comes to men through ritual acts but we maintain that He has come and still comes as fully in other ways.

It is important for theologians who meet to discuss Christian truth to remember that their teaching has to be expressed in ways that the ordinary intelligent member may understand. The real significance of an act or word is not that which it has for a bishop or a professional theologian, but that which it conveys to the man in the pew. There can be little doubt that to insist upon certain acts as essential gives them, in practice, a magical meaning. In an area where the influence of Rome is strong, 'churching', for example, is something to be 'done' rather than a mother's thanksgiving. So, too, Baptism and Confirmation are spoken of as being 'done' and it is not unusual for children to leave a Free Church in order to be confirmed and then to return to it, so little is the real significance of the ceremony understood. In the same way a marriage is not the seeking of some spiritual blessing but either the pageantry of a 'white wedding' or a custom that it is hoped will bring 'good luck'. Again in time of perplexity a minister may be asked for his prayers within a difficult situation, not that guidance and help may be given but that in some magical way the situation may resolve itself without any human effort or change.

There can be no doubt that a religion of ceremony and beauty, with a strong suggestion of the mysterious, appeals to many, but if it is allowed to encourage a belief that much depends upon the correctness of such customs, God appears very unlike the God and Father of Jesus.

The fundamental question is this; is God such that He

has decreed that we must approach Him only in certain ways, that He will confine His gifts to certain channels and, independently of human response or real desire, will give His blessing in these ways, or has He placed certain ways at our disposal because of our human nature ? Is the rite essentially something of theological or of psychological origin ? If the former view is right then the correct form of celebrating the Lord's Supper, or Baptism, is of the gravest import ; if the latter then we may use individual communion cups and unfermented wine, or baptise by sprinkling. We may even abstain from these rites, as the Society of Friends does, and still be recognised as members of the Holy Catholic Church. The latter view regards the rite as analagous to speech, and as speech may be translated so rites may be varied to convey the same truth to different people. We may note that those who have held the more rigid view of the importance and place of ceremony have not been the most anxious to translate the Bible, and those whose religion has been very emotional are often inclined to follow a literal way of thinking about the Bible. Surely Jesus, who said that the Sabbath was made for man, would say much the same today about ordination and baptism.

Discussions about apostolic succession, bishops, ordination, may seem remote to the ordinary Christian and largely a matter of ministerial prestige. In reality these are test cases. Human nature being what it is we may admit that for most people they are indeed 'generally necessary', in the sense that the ordinary man would use the phrase and not in the older sense of 'generically necessary', that is, necessary by their very nature. The ceremonies of the Church have their place in history, they convey truth even as hymn and reading of the Bible and sermon may. That they are demanded by God and therefore essential to religion, we do not so read the New Testament. They originate in human need not in the Divine nature, their roots are psychological not theological. If this could be realised we might see a greater tolerance between members of the same communion, and intercommunion could be a reality at once. Thus ancient ritual and modern methods will be at one with the ancient Jewish law in taking their place as " schoolmasters to bring us to Christ."

THE SPANISH BATTLE

By SYDNEY H. MOORE, M.A.

THE battle for religious freedom in Spain proceeds apace. During the 60 years I have known it there have been some solid victories and many bitter defeats. At the beginning of the century colportage was generally allowed, though subject to an occasional accompaniment of fines and imprisonment—possibly due more to fears of Carlist risings in a State governed by a small boy and recently overcome in a great war than to sheer intolerance. There were noble protagonists in our ranks: Fliedner, with his splendid educational work at Madrid; Lopez Rodriguez with his 'Heraldo' and tracts and wisdom at Figueras; and those two able and good men of God, Pastors Carena and Barquena of Seville. How much I owe to all four of them! And there were, of course, many others.

At the start, too, things went well under that genial country squire who became a Dictator, Primo de Rivera. During his second year of office, however, he found it impossible to put through his policy of 'root and branch' reform without Catholic assistance; hence an ever increasing repression of individual opinion. I remember, for instance, that in 1927-8 we were helping from Silcoates School to keep alive in Segovia gaol Dona Carmen Padin—a noteworthy name in the modern history of Spanish liberty. Had she not said in private conversation that the Virgin had other children than the Lord Jesus, and been condemned therefore to two years of most rigorous penal servitude?

The Revolution of 1931 promised much. To have as Prime Minister a man who had translated *Pilgrim's Progress*, and to hear from his lips (13.10.31) that Spain had ceased to be Catholic, caused gasps of astonishment in many different quarters. But after a few years the Civil War (1936-9) dissipated most of our hopes. Yet as early as 1937 Franco authorised the Duke of Alba to state that 'complete toleration now exists in National Spain for all Christian communities and complete toleration will continue to be our policy and practice after the War' (*The Times*, 19.11.37). As one muses over that word 'practice', one thinks of many illustrations of it! Of the 305,000 copies of the Scriptures sold by the Bible Society in 1935 and the 16,000 in 1947; of the man at Jativa who was fined 2,000 pesetas for speaking of his faith to his neighbours; of the two men in Valencia fined 10,000 pesetas (2.4.52) for accompanying to the grave and

allowing others to do so, the daughter of one of them ; of the woman standing at her house door who, refusing to kneel as a Church procession passed, was fined and, as she could not pay, sent to prison (November 1950) ; of the numbers of chapels closed, the numbers of licenses to open new ones refused ; of the statement in *The Times* only a few months ago (8.2.57) that works by Unamuno, Spain's greatest writer since the Edad de Oro, were now banned and placed on the 'Index' ! Segura and Vizcarra, Gregorio and Pla y Daniel, Cardinals all, have done their work well.

But we shall judge wrongly, if we think this is the whole of the picture.

On May 7th last *The Times* reported a speech at Macclesfield by Dr. Ellison, Bishop of Chester, one paragraph of which the present article is written to underline. He said : "The Roman Church publishes each year its statistics concerning conversions and the impression is given that only the Roman communion is making headway. Yet hardly a week goes by in which I am not asked by a parish priest if he may receive, sometimes an individual Roman Catholic, sometimes a family, into the Church of England." Is there in Spain any converse movement of this kind ? The Roman Catholics wield the temporal power there ; can it be that in that beloved but oppressed land the Evangelical Church is losing ground all the time ? Are there no counter-balancing factors ?

Let me begin with a letter received from Spain last year. Its writer was a man who had been sentenced to death by Franco, had served instead five years of very hard labour, much of it at the bottom of an ill-ventilated coal-mine. He wrote "The whole of Spain is athirst for the Gospel, but everyone dreads Catholic reprisals, which are severer than those of the Communists Never could it be said about our country with greater truth than today, 'The harvest is great, the labourers are few'. The longing for the pure Gospel is immense, from end to end of the country." From another region a missionary writes : "People listen to the radio, read the papers and come to our churches. They are amazed to hear our witness for Jesus Christ and they realise that their Church has deceived them." From a totally different quarter we read in the *Gaceta del Norte*, a Bilbao Falangist newspaper : "Are we not deceiving ourselves with the slogan 'Catholic Spain' ? In our nation there exists a mass paganism which is spreading widely in many

regions." We find the Bishop of Valencia in a Pastoral Letter estimating the proportion of faithful practising Catholics in his diocese at 17 per cent of the population. And finally, in the Catholic Action journal itself, the *Signo* (28.1.50), we are told: "Geographically we are witnessing a retreat of Catholicism . . . The faith has been losing ground in Spain. The suburbs of our larger cities are almost solid blocks of irreligious feeling and the same can be said of the mining and industrial areas. On a much smaller scale the same phenomenon can be observed in the middle and even the upper classes." It is this phenomenon of disaffection in the upper and educated classes which I wish to emphasise now.

One of the bravest men I ever met was the Reverend Agustin Arenales. Born in 1870, a fanatical Romish priest by 1894, he did everything in his power for twelve busy years to render life impossible for Protestants in the Province of Zamora, getting case after case condemned by the courts or trying to frighten people by his threats, to seduce them by his promises. Yet he was not at ease. "If my religion is really the best," he said, "how is it that it obliges me to torment continuously folk who do me no harm and whose life without doubt is far better than that of my own following?" In 1907 he took the great step, turned his back upon Rome and began to preach all over Spain and the Spanish-American republics the Gospel which had made of him a new man. He became pastor of that beautiful church of San Pablo in Barcelona. It was in 1930 I had the honour of translating speeches and sermons by him in various churches in England. When the War broke out in 1936 he was a marked man by the Francoists, so before they arrived in Barcelona and greatly against his will, he was persuaded to embark for Mexico. There, much broken in health, he spent the last few years of his life, an evangelist to the end. I believe Senora Arenales still resides there. One of his great phrases was *el sagrado derecho de la conciencia religiosa*, the sacred rights of the conscience in matters of religion. With passion and with vigour he fought for those rights and turned many to righteousness.

But since the days of the conversion of Cipriano Tornos, confessor of Queen Isabel II, three quarters of a century ago, no such signal triumphs have been won by us in the Battle as in the last seven years. In 1950 no less a dignitary than the Jesuit Father, Carrillo de Albornoz, Secretary General of the Marian Congregations in Spain, set off for Rome, summoned by the Pope to undertake the world-wide direction

of that powerful incorporation. Suddenly he disappeared and for a while could not be found. Then, finally, he turned up in Geneva, where he publicly renounced his Catholicism in one of the churches of Calvin's own city. In his speech this famous ecclesiastic bore exultant witness to the fact that he had passed from the gloom of a Christianity darkened and crippled by human teachings and dogmas into the radiance of the glorious Gospel of Christ. Today he is a professor in one of the Swiss universities and a humble member of the Baptist Church there. His example was followed in that same year by a number of priests from Gerona, Majorca and other Spanish dioceses.

In 1951 there came over to us a perhaps even greater scholar, orator and Jesuit, the Rev. Luis Padrosa, Director and Founder of the Loyola Institute in Sarria and President of the International Association of Catholic Psychiatrists and Philosophers. He was a man known throughout the Peninsula, where city halls and council chambers had been strained to capacity whenever he delivered his lectures, powerfully and learnedly attacking the errors of Protestantism. In a singularly able book, *Why I left Catholicism*, to which I am much indebted,¹ he tells how, unable to consult with his own equals or superiors, either because of their bigotry or their ignorance, he went to see a greatly respected Protestant minister. The latter awaited an interview with such a scholar with some concern, but Padrosa's first words dispelled all anxiety: "I have found there is no basis in the Gospel for the dogmas of the Roman Catholic Church." After that, conversation was easy and the minister found him neither arrogant nor factious, a man in whom was no guile, and whom he led to the Saviour as Philip led Nathanael.

The conversion of Padrosa to evangelical Christianity has caused greater amazement throughout Spain than perhaps any other event since 1939, when the Civil War ended. Knowing quite well that his ministry could not be exercised in his homeland, he decided to go to a new sphere of labour in the Argentine, where he is now working happily as a professor of Philosophy and an honoured preacher of the Gospel. But the night he sailed, he had spoken to a crowded audience in Terrasa near Barcelona. "After 43 years of sincere Catholic living," he said, "15 of them in studious preparation for an ecclesiastical career, 10 as Special Lecturer and Preacher to large gatherings of my fellow-countrymen and 23 as a Jesuit, I became convinced that the Roman Catholic

¹*Por qué dejé el Catolicismo?* Junta Bautista, Buenos Aires, 1952.

Church is not the true Church of Jesus Christ. And it is not the true Church of Jesus Christ because it is built upon sophisms, and no Church can be His, which is not grounded solely and exclusively upon Truth." Then, appealing to a larger public than the one before him, he begged that all those who had learnt something of the Truth from his many sermons should cling to it. "Remember, I never preached to you on the 'divinity' of the Catholic Church nor upon the infallibility of the Roman Pontiff." Before embarking, he posted a letter to the Provincial of the Society of Jesus, which is manly and frank and deeply moving. It will be found verbatim in the book already mentioned—which ought to be available in English, for, apart from my friend, C. J. Cadoux's, *Catholicism and Christianity*, I know no apologetic of this type equal to it.

Two other cases, only less famous than the couple already quoted, but equally demonstrative of the Bishop of Chester's contention, merit special notice. The first is a priest well known in Catalonia, the Rev. Juan Vinas. Conducting High Mass one Sunday morning, he unexpectedly broke off and began to speak of Jesus as the Way and the Life, but especially as the Truth. To the astonishment of all present he ended his homily by asserting that the truth in Jesus was to be found not in his own Church but among the Protestants, and that he was so weary of the untruth and hypocrisy of Rome that he there and then renounced it absolutely. Whereupon he took off his robes, laid them on the altar and, leaving the Mass uncompleted, quietly walked off to his own home. An account was sent to the Bishop, who instantly communicated with Senor Vinas's father, a doctor, telling him his son was mad and must be taken to a mental clinic in Barcelona. There he remained for a fortnight at the end of which the Director returned him to his father, saying there was no madness in him whatever. His father took him up to the monastery of Montserrat, that he might be put through a course of spiritual discipline. From Montserrat he escaped on foot and, regardless of the Pyrenean crags, at length made his way into France, where he was safe.

The Rev. José Borrás was a young clergyman belonging to the Order of the Esculapians, who lived at Albacete, the Sheffield of Spain, away down in Murcia. There one of his duties was to act as chaplain to a community of nuns. One day he was asked by the Mother Superior to interview the Protestant parents of a young lady who, against their wishes, desired to take the veil. He did interview them, but instead

of convincing them was himself convinced by them so thoroughly, that he threw off his cassock and in a very short time was dismissed from all his offices. Being no longer a cleric he was now obliged to enter the army, where he suffered much persecution. Today he is on the staff of a Swiss university and is said to be a man of remarkable promise.

The quartette I have named (of many who could be also mentioned) renounced the faith in which they had been brought up. That would cost a lot in England, but in Spain the enormous sacrifice they have made means very much more. For men of position and education to leave all for conscience' sake points unmistakably to the deep spiritual crisis through which their country is passing. They ask that their country, as well as they themselves, may have a place in our prayers. And ought we not also to remember the Spanish Catholics whose temporal power exposes them to so many and peculiar temptations and whose "mania for persecution deforms the witness of the Christian Church and empsons the Roman Church in Spain today, even as it sorely limits the work of its Protestant victims?"²

²J. Delpech, *The Oppression of Protestants in Spain*- Lutterworth Press, 1956.

SOME ASPECTS OF CHURCH LIFE IN THE NETHERLANDS

By HENDRIK J. DE KIEVID, D.D.

THE denominational structure of religious life in the Netherlands is sufficiently complicated to bemuse many of the Dutch people themselves, and may fairly be expected to bewilder inquirers of other nationalities who seek to understand it. The roots of these complications go far back into history, and cannot therefore be pursued here; but I want to present some of the main points which will assist an understanding of the Dutch religious scene. What I have to say is best divided into three sections: Statistics, with some comments; Congregationalism in Holland?; and The Contemporary Situation in three denominations.

I. Statistics, with some comments.

The round figures given here are those of the last official census, taken in 1947. Only the very small religious groups have been omitted. The total population of Holland is 9,625,000; and of these there are:

3,700,000 Roman Catholics; 3,000,000 Dutch Reformed Church (Nederlands Hervormde Kerk); 1,000,000 Reformed Churches (Gereformeerde Kerken); 70,000 Lutherans; 60,000 Mennonites; 43,000 Apostolics; 40,000 Remonstrants; 18,000 Free Evangelicals; 15,000 Salvation Army; 15,000 Baptists; 14,000 Jews; 11,000 Old Catholics; and 1,600,000 who adhere to no Church at all.

This means that 38 per cent of the total population are Roman Catholics; 31 per cent belong to the Dutch Reformed Church; 10 per cent to the Reformed Churches; 0.42 per cent to the Remonstrant Brotherhood; and 17 per cent belong to no church.

The number of people who do not wish to attach themselves to any church is rapidly increasing. The percentages showing the increase in this direction are as follows:

in 1849 : 0.01%	in 1889 : 1.48%	in 1920 : 7.77%
1859 : 0.07%	1899 : 2.26%	1930 : 14.42%
1879 : 0.31%	1909 : 4.97%	1947 : 17.05%

Although we cannot identify church-membership with living faith, these figures do illustrate the disappearance of the religious absolutes, and the uncertainty which eats away at the vital centres of human life. Relativism is the dominant

reality of modern life ; consequently, for many people, religion and God have become irrelevant in this world, while those who still cling to God do not know quite how to demonstrate His relevance to life. The industrialisation of our western world with its attendant problems of the human person in a technical society also affects the Netherlands where the disintegrating forces of modern life have caused the alarming decline in church-membership to which the churches have so far found no effectual remedy.

The numerical strength of the Roman Catholic Church has not varied greatly in the last century. In 1849 it was 38.15 per cent of the population ; in 1909 it was 35.02 per cent ; in 1920 it was 35.61 per cent ; in 1930 36.42 per cent and in 1947 38.48 per cent.

The Dutch Reformed Church is by far the largest Protestant body, and more than half the Protestants in the country belong to it. What Protestantism means in Holland depends largely upon this church ; its importance confers upon it a great responsibility ; and it commands the attention of all the smaller Protestant bodies in the land. Up to the time of the French Revolution it was the established Church, but to-day there is no established Church in Holland, and all denominations stand in similar relationship to the State whose constitution grants equal protection to all religious bodies and confers upon all their adherents the same civic and political rights.

Next in size come the Reformed Churches which, together with some smaller groups of similar religious emphasis, represent 10 per cent of the population. This group is strongly Calvinistic and plays an important part in the life of the community.

The Remonstrant Brotherhood is numerically small, but its influence is greater than might be supposed because many of its adherents occupy influential positions in the country.

II. Congregationalism in the Netherlands ?

Although Congregationalists came from England in times of difficulty and founded their churches in Amsterdam, Middelburg, Leiden and elsewhere, the name 'Congregationalism' was never used in our country, and there has never been an indigenous Congregationalism in Holland. The Dutch Government granted asylum to the Congregational

refugees, but the Dutch Calvinists raised many objections to Congregationalism as they saw it in action in their country. Some of these objections can be heard to-day in discussions on Church Order. The main points were :

1. The Reformed Churches refused to acknowledge the necessity of the 'covenant' as entered into by Congregationalists.

2. Authority in the Church is not given, they said, to the whole community in the church meeting. The 'power of the keys' is given only to ministers, elders and deacons.

3. Major Councils and Assemblies in the Reformed Church have authoritative power, and a spiritual jurisdiction *ex jure Dei*.

4. The Reformed Churches claimed the right of the churches as a whole to draft new creeds and confessional documents, and to give them credal authority.

5. The Reformed Churches defended a strong synodal-presbyterian form of Church Order.

The seventeenth century Remonstrants were probably more open to Congregationalism, but were regarded by the English Congregationalists as being on the wrong side for two reasons : because they rejected the doctrine of predestination, and on account of their understanding of the relations between Church and State. That these differences persisted, in spite of having so much in common, was unfortunate, because three hundred years were to elapse before official connections were made between Congregationalists and Remonstrants through the International Congregational Council. Congregationalism was in any case isolated in Holland despite John Robinson's defence at the Synod of Dort where the views of the Remonstrants were condemned and five articles promulgated against them.

III. *The Contemporary Situation in Three Denominations.*

a. *The Dutch Reformed Church.*

In 1886 a book was translated into Dutch entitled, *Be Warned*. It was the work of a man who was alarmed about men's understanding of Christianity in his own country and in the world. He was Soren Kierkegaard who, in Paul Tillich's words, "resisted a world in which everything was transformed into a thing, a means, an object of scientific calculation, psychological and political management. The

existing individual was swallowed up, the deciding personality was eliminated. Kierkegaard made his protest on the basis of classical Protestantism. But classical Protestantism had ceased to be an immediate reality. It had been lost, and had to be regained."¹

The great Europeans such as Kierkegaard, Ibsen, Dostoevsky and Van Gogh were spiritually lonely; while those who sought help from the churches—the workers in their struggle and the intellectuals with their special problems—sought in vain, and so turned away. But the translation of Kierkegaard was a sign of awakening in the Dutch Reformed Church; things began to move, though extremely slowly. Then new theological thoughts began to be heard, and the influential voices of Karl Barth and Emil Brunner. The beginnings of the Ecumenical Movement impressed many minds. Then the Second World War broke out.

The Dutch churches had never been accustomed to addressing the Government directly; the Dutch Reformed Church had almost always remained silent on national issues. But after 1940 this attitude changed. To everybody's amazement this Church, together with others and sometimes with the Roman Catholic Church, now suddenly and repeatedly spoke out.² Not only were protests against the German invader heard, but Dr. Hendrik Kraemer, Dr. W. Banning and others visited the local churches attempting to awaken church-members and councils. Thus the movement towards the rebuilding of congregations (*Gemeente-Opbouw*) began; and though the Dutch Reformed Church itself embraces diverse theological emphases, these men went about among the ultra-conservative as well as the liberal congregations, stressing the responsibility of each within the fellowship of which Jesus Christ is Lord. With Biblical realism they pointed out the actual situation and vocation of the Christian Church in a world that, consciously and unconsciously, wants the Gospel message. Thus the churches learned that their calling was to bear Christian witness before the Government and the people, for whom they felt themselves responsible. This responsibility did not end with the cessation of hostilities, but the weakness of the Dutch Reformed Church's constitution did not permit it to express adequately the new life which had sprung up in its midst.

A new Church Constitution came into operation in 1951

¹Tillich, *Perspectives*, No. 8, Summer, 1954, p. 115.

²cf. *The Annals of the American Academy of Political and Social Science*, May, 1946: "The Netherlands during German Occupation."

in which the Dutch Reformed Church regards itself as a manifestation of the one holy catholic Apostolic Church, and seeks to give expression to its responsibility for the life of the whole Dutch people. Article VIII says :

As a religious community confessing Christ, and set in the world to bear witness to God's promises and commandments before all people and powers, the Church which looks for the Kingdom of God performs its apostolic command particularly through the approach to Israel, through missionary activity, through the propagation of the Gospel, and through the never-ending effort to Christianize national life in accordance with the Reformation.

And further on :

In propagating the Gospel the church approaches all who have become estranged from it, in order to bring them back to the community of Christ and His Church. In all its ranks it goes on fighting for the Christian character of State and people, and in anticipation of the Kingdom of God, exhorts both government and people to redirect their lives towards God's promises and commandments.

Article IX concerns the education of youth, and says among other things :

The Church joins in responsibility for the education and instruction of the youth of the nation, in family and school, to foster obedience to the laws of God.

Thus the Dutch Reformed Church expresses its desire to be 'in the world', as Christ sent His disciples and was Himself sent 'into the world': "As thou hast sent me into the world, even so have I also sent them into the world." "I pray not that thou shouldest take them out of the world." (*John* xvii, 18, 15a) But to be in the world and to do Christ's work in it demands knowledge of the world. One sign of this new attitude is the institute which has been opened in Driebergen, called *Kerk en Wereld* (Church and World), where the Dutch Reformed Church reorientates itself, and considers the reconstruction and extension of its activities in the mass-society of our time : the organisation of the parish, evangelism, pastoral care, and the renewal of religious language and worship. Here people are trained to witness not only in their churches but also in their factories and places of work. We must not exaggerate the importance of this

training, but we must be grateful that it represents an awareness of the social causes of the Church's ineffectiveness in our mass-society and that the Church is not an end in itself but an instrument for the coming of the Kingdom of God. In recent years, this new sense of responsibility has expressed itself in pastoral letters, the work of a special committee, published by the synod of the Dutch Reformed Church. The last letter to be published in 1955, entitled *To be Christian in Dutch Society*, may be regarded as a reply to the charge issued by the Roman Catholic bishops in Holland to all their people to unite together both in the Church and in the political party under episcopal control. As against this Roman Catholic directive, the Protestant letter expresses the connection of the Dutch Reformed Church with various movements without approving particularly of any one movement or political party, and reveals an understanding of its duty towards the State by helping it to perceive its own nature and function in the light of the Gospel.

The greatest difficulty facing the Dutch Reformed Church is, however, that of its own Confession. In Article X of the new constitution we read :

Thankfully obeying the Holy Scriptures, the source of preaching and only rule of faith, the whole Church confesses the self-revelation of the triune God in its ecclesiastical assemblies, its fellowship in the faith of the Fathers, the realization of its responsibility for mankind, and in its anticipation of the Kingdom of God.

But 'fellowship in the faith of the Fathers' implies not only confession of the Apostles', the Nicaean and Athanasian Creeds, but also adherence to what became the doctrinal basis of the Dutch church, the Heidelberg Catechism, the Belgic Confession and the canons of the Synod of Dort under which the Remonstrants were banished. And Article X goes on to say, "The Church guards against all that is contradictory to its confession." On the one hand the Church accepts the great creeds which unite it with the Church universal, and on the other hand lays stress upon the act of confessing them as though that were the dynamic of living Christian faith. Yet often the complaint has been heard that instead of confessing their faith people are believing their confession. And none seems able to clarify the phrase : To confess . . . " . . . its fellowship in the faith of the Fathers." So the vital question of the use and authority of the creeds still awaits solution.

b. The Reformed Churches.

The liberal-minded way in which the Dutch Reformed Church was governed during the nineteenth century did not satisfy the more ardent Calvinists. Some tried to change it into a strong confessional Church, while others left it. In 1834 a large group seceded ; and in 1886 a further group withdrew under the leadership of Abraham Kuyper. These *Gereformeerden* regarded themselves as the true heirs of the seventeenth century fathers and ordered their churches in conformity with the rules laid down by the Synod of Dort. They claimed to be the new Israel, and in theological discussion emphasized God's majesty and man's lowliness. In the seventeenth century the strong Calvinists formed a backbone in the struggle against the Spaniards, Catholics and Remonstrants ; in the twentieth century they maintained this historic role against the Germans. They are Fundamentalists, and there is much that is praiseworthy in their strong faith and in the sacrifices they made. But there is another side : self-righteousness is their great temptation ; and politically, their danger is to mingle their faith with the idolatry of religious nationalism. Their idol in the past has been the Calvinist-dominated Dutch Republic. One off-shoot of this is the political pseudo-religion of the South African Boers who are faithful Calvinists of Dutch descent. In Holland they founded the Anti-Revolutionary Party under Abraham Kuyper whose political slogan was a new kind of trinity : " God, the Netherlands and the House of Orange." This group often defended reactionary politics, though exceptions to this policy must sometimes be made in the case of their missionaries. Their local churches enjoy much freedom ; and when Kuyper gave his Stone Lectures on Calvinism at Princeton in 1898, he found some points of agreement between his neo-Calvinism and the polity of the Congregational churches in America. In his own way he defended the 'gathered Church' against the 'State-Church'. But the Reformed churches were strongly confessional, and their confession includes up to the present day 'the three documents of unity', The Heidelberg Catechism, the Belgic Confession and the anti-Remonstrant canons of the Synod of Dort. Not to be in agreement with these documents of unity means to be expelled from their Church as were the Remonstrants from the Church of 1619.

Since the days of Abraham Kuyper the Reformed churches have not only their own political party but also their own organizations in every sphere of life. In recent years, however, there has been evidence to show a growing awareness among

them of the churches beyond their own frontiers. Their theological writings reveal more understanding of other bodies, while many of their younger ministers and church-members are interested in developments within the Dutch Reformed Church and in the World Council of Churches to which they do not at present belong. But in spite of this widening interest the official utterances of their synods do not yet offer much hope of a changed attitude.

c. The Remonstrant Brotherhood.

The Remonstrants represent the first considerable modification of Calvinism; they are children of Calvinism and Biblical humanism, and their roots go back to the 'Brothers of the Common Life', and to Erasmus among others. In the seventeenth century they opposed the rigid interpretation of the doctrine of predestination and of the authority and function of the creeds. In the nineteenth century they tried to respond to the challenge of modern culture by an attitude of openness to modern science, philosophy and Biblical criticism. They were not unaware of the dangers of this attitude, but we may say that they saw more clearly than any other Dutch Church that the impact of modern civilisation upon Christianity was a problem to be dealt with rather than a plague to be fled from, or an unpleasantness to be ignored.³

The Remonstrant Brotherhood was thus fitted to become the home for one of the groups which turned away disappointedly from the Dutch Reformed Church, and has been doing so since about 1870, namely, the intellectuals. It could also be a home for many who are otherwise estranged from the Church. The figures at the last census show an increase in their membership, which is comparatively higher than the increase in total population. Thus the Brotherhood was and is a missionary Church, founding new congregations in many parts of the country, and particularly in new industrial centres.

Since 1910, that is to say, before the First World War and before the works of Rudolf Otto and Karl Barth had been published, the Remonstrants played their part, under the leadership of Dr. G. J. Heering and Dr. K. H. Roessingh, in the modification of liberal theology, acknowledging the Bible as the record of God's revelation, paying higher regard to the Reformers and to traditional Protestantism, and

³cf. Dr. W. F. Zuurdeeg: *The Creed of the Remonstrants and its Background*, Chicago, 1951.

appreciating warmly the social and critical implications of the Gospel message for our own time.

The Remonstrant Brotherhood was the first Church in Holland to express what Nazism and Communism meant for Christianity and western civilisation, and in 1933 published a statement condemning them as political pseudo-religions.⁴

In 1930 the association of Remonstrant ministers established new orders for the services of Communion, Baptism and Marriage which, though differing considerably from the traditional orders, succeed in expressing basic Christian convictions. In 1944 these orders together with the declaration of principles and the 1940 Statement of Faith were all printed in the Remonstrant Hymnbook, which contains also a survey of the history and principles of the Remonstrant Brotherhood.⁵ According to the Remonstrants, declarations of faith are necessary to prevent chaos and anarchy in belief, but cannot be used to condemn other Christians. The function of a creed is to show the way, to give guidance and illumination; but this has to be done with prudence and love.

Then in 1950 a new Church constitution came into operation, which in polity lies between Presbyterianism and Congregationalism. Local churches are independent communities of faith, bound by the regulations of the Brotherhood as a whole, but mutual understanding between the churches and the General Assembly has shown them to be well adjusted.

Some of the main articles of the constitution are as follows:

I. The task of the Remonstrant Brotherhood as part of the Christian Church is the worship and service of God, the guidance of souls and the sanctification of the world.

II. The Remonstrant Brotherhood is built upon its statement of principle (that it is a community of faith which, rooted in the Gospel of Jesus Christ and true to its principle of freedom and toleration, desires to worship God and to serve Him). In matters of faith and conscience it has held from the beginning that man is subject to God alone, and that without pretext.

IV. The organization of the Brotherhood rests upon the principle that the life of the local church is directed both by its minister and by members appointed to be elders and deacons, while the General Assembly which guides the life

⁴cf. Dr. I. J. van Holk: *De Beteekenis van Volken Staat en huy verhouding tot Godsdiens en Kerk*, 1934.

⁵*Liederenbundel ten dienste van de Remonstrantse Broederschap*, Amsterdam, 1944.

of the Brotherhood as a whole is made up of representatives of the local churches together with the whole body of ministers.

VI. Acknowledging the priesthood of all believers, the Brotherhood, in accordance with its tradition, takes upon itself the responsibility for training and appointing ministers capable of giving guidance in religious life.

IX. Both the principle of toleration and belief in the One Church of Jesus Christ, whereby no church of itself can be the whole Church but is dependent upon others, commit the Brotherhood to co-operation with other churches and to fostering connections between them.

X. The Brotherhood, which originated in the religious life of the Dutch people, considers itself called to serve their spiritual welfare, and to obey the authorities in so far as conscience allows.⁶

Remonstrants have always been against Scholasticism because the Scholastics believed it possible to fix divine truth in terms of abstract ideas and definitions, and attention directed to the handling and analysis of definitions leads to real tension between the moral and religious life.⁷ For Remonstrants Christian faith can never be separated from the individual conscience. Conscience is personal or it is nothing, yet this does not mean that we are solitary Christians. We are Christians in the fellowship of the church, local, denominational and universal. Their entry after three centuries into the world-wide Congregational family has meant much to the Remonstrants. Called by God to bear their witness as a small denomination in a small country, they were isolated, but find both stimulus and strength in the wider Congregational fellowship to which they desire to contribute their best for the prosperity of the whole.

⁶*Kerkorde der Remonstrantse Broederschap*, 1950, pp. 7f.

⁷cf. Dr. G. J. Heering: *Het Seminarium der Remonstranten driehonderd jaar*, 1934, p. 25.

POETRY AND HYMNS

By CHRISTOPHER DRIVER, B.A.

ON the title page of the first edition of *Hymns and Sacred Songs* of Isaac Watts there is a quotation from the Letters of Pliny the Younger. Pliny was the governor of a Roman province, Bithynia, and he is writing to the Emperor Trajan to ask for advice on how to deal with the Christians who are brought before him. Isaac Watts quotes from Pliny's description of their activities '*Soliti erant . . . ante lucem convenire carmenque Christo quasi deo dicere*'. (They used to gather before dawn and sing a song to Christ as though to a god).

The whole letter is a moving document. But its interest here is that Pliny had no word in his vocabulary to distinguish between a poem and a hymn. '*Carmen*' had to do for both. And this prompts the question: what is the distinction? Most worshippers and many hymn-writers might say that there is only a distinction of subject matter—"Hymns are about God and poems are about women and sunsets"—and much of the worst in our hymnody is traceable to this misapprehension. Moreover, unless one is sensitive to the different functions performed by poetry and hymns, it is very difficult to like both. If hymns are only pious attempts at poems, if they are to be judged by the standards we apply to poetry, they usually make rather painful reading, and a poet may be excused for avoiding the pain by taking himself off to Mass, which is firmly fixed in a language beautiful and dead, and where he can open his eyes and ears, even if he would prefer to stop his nose.

To recognise the distinction between poetry and hymns is essential if we are to sing with love and understanding. But as soon as it is recognised it becomes blurred, for there is poetry to be found in the hymns we sing, and it is in the interests of sound religion as well as of good writing that we should discover and enjoy it. Hymns primarily express an evangelical response to religious emotion. But because they have sometimes been written by people capable of a poetic response to experience, they sometimes develop the literary depth and vitality which is characteristic of the best preaching, and indeed of the Gospels themselves.

There are many views of what poetry is, but this is not the place to discuss them. Instead, I quote from a lecture of T. S. Eliot's entitled *The Three Voices of Poetry*:

In a poem which is neither didactic nor narrative, and not animated by any other social purpose, the poet may be concerned solely with expressing in verse, using all his resources of words, with their history, their connotations, their music, an obscure impulse. He does not know what he has to say until he has said it; and in the effort to say it he is not concerned with making other people understand anything. He is not concerned at this stage with other people at all: only with finding the right words or, anyhow, the least wrong words He is oppressed by a burden which he must bring to birth in order to obtain relief.

We may accept this account, but as a description of the way in which hymns are composed it will not do. The hymn-writer is pre-eminently concerned with making other people understand something. A hymn is meant to tell us, not about the writer's state of mind nor about his environment, (though it may sometimes do this, as it were, accidentally), but about God and what He has done for men. It is the Good News: it is conscious of an audience. Matthew Arnold called 'When I survey the wondrous Cross' the greatest hymn in the language. But although this hymn, as I hope to show, stands high as poetry, one could write a hundred better poems, even better religious poems, without achieving anything like as much. For because the hymn-writer is at heart a preacher, he submits to crippling technical limitations. Let us notice four.

Firstly, hymns have to be suitable to be sung in public by all sorts and conditions of men. Possibly because this is obvious, it is sometimes overlooked. But hymns have been called the folk-song of the Church Militant: they need to be strong-boned, capable of standing up to heavy punishment. It is not every piece of religious verse which is equally at home with a congregation of undergraduates in a college chapel, and with five middle-aged, semi-educated women seated round a gap-toothed harmonium. Besides, because hymns have become part of our liturgy, they ought to be immune from changing fashion in a way which poetry cannot be. Because they form a link between generations, between, if you like, the Church Militant and the Church Triumphant, they need to have that quality of endurance which for a writer is the hardest of all to achieve. In hymns something flows from man to God and from God to man which is common to all, rich and poor, wise and simple. But the channel through which it flows has not the stability of the sacraments,

the fixed assurance of water, bread and wine. Its channel is a language, and the stones over which it runs are words, slippery, tricky, catch-as-catch-can. Our best hymns have much in common with the Authorised Version. Their language was the best of its kind when it was written (the eighteenth century has no reason to be ashamed of Wesley's 'Come O Thou Traveller Unknown'), and where it falters to our jaded ears, it keeps its formal beauty, its innate shapelessness. They will be singing Isaac Watts when Ella Wheeler Wilcox has passed unlamented from the bookshelves of Sisterhood reciters.

Secondly, hymns must both rhyme and scan. This, too, is plain enough. Every educated person nowadays is aware that poetry does not depend on a meticulous counting of syllables and on rhymes at the end of the line. But the hymn-writer will always find them necessary. The point is easily illustrated: we read aloud the 23rd Psalm, but we sing, if we are wise, Watts's exquisite metrical version, '*My Shepherd will supply my need*'. The singing of a variable line to the Anglican chant is an accomplishment quite beyond any but the most enthusiastic and teachable congregation, and even a good choir has difficulty in making much of the eccentric pointing which disfigures our denomination's hymn-books. The imagination quails before the effect of a similar technique applied to modern English verse—to the choruses from *The Rock*, for example, or *Murder in the Cathedral*.

Thirdly, a hymn must not stray far from Scripture and the familiar imagery of devotion. This is, of course, a generalisation to which there are great exceptions. Chesterton's *O God of Earth and Altar*, for instance, does not owe very much either to the Bible or to conventional piety in its choice of language. But one has only to go searching in the murkier crannies of the Hymnary to find examples of the tosses taken by writers who lacked Chesterton's genius. Is there anyone under the age of forty who can sing *These things shall be* (C.P. 583) without it sticking in his throat? And is that not because it says, where it succeeds in saying anything at all, things which Scripture gives us no warrant for believing, and which mere common sense tells us are most unlikely to come to pass? Consider the following verse:

Man shall love man with heart as pure
And fervent as the young-eyed throng,
Who chant their heavenly psalms before
God's face with undiscordant song.

Enough of the sentiment. Consider the language. Notice the shameless crib from *The Merchant of Venice* in l.2. Notice the five easy epithets in four lines. Notice the impossibility, for a congregation, of making sense of the verse while taking a breath at the end of each line. (And why should he think it necessary to point out that the cherubim's song was 'undiscordant'?) It is by a fine irony that the editors of *Congregational Praise* set this effusion to the tune *Dies Irae*. Admittedly, Symonds probably did not originally mean it to be sung in church, but he remains a perpetual warning to all those who think that their own language and their own theology is better than the Bible's when they come to write hymns. His head is on the spike for all to see.

Fourthly, hymns must not contain either obscurities or doubts. If a hymn is over-involved and complicated in its thought, it fails to satisfy the first condition—that it should be universal in its appeal. It can bear the paradox, but not the *double-entendre*. But need it always be sure of itself? The poet has doubts and reserves: why not the hymnwriter? It is not altogether an easy question to answer. Let us look for the solution in an example: Cowper's *O for a closer walk with God*. It would be difficult to find a Christian who was less sure of himself than Cowper. How much of this does he allow to overflow into his hymn? At first sight, not a little.

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?

What peaceful hours I once enjoyed,
How sweet their memory still.

A lesser man would never admit to having lost the vision. As we sing those lines, we know that the author has written this hymn, not for us, but with us. It is the poet's sensibility, the poet's honesty. But we are not left in this hesitant condition, as the poet, if he wished to do so, would have no compunction in leaving us. These verses are first and foremost a congregational prayer, 'they must be suitable to be sung in public by all sorts and conditions of men.' And so they end:

So shall my walk be close with God,
Calm and serene my frame.

I do not wish to be misunderstood here. There is no in-

sincerity, no facile confidence, in this last verse. But it is in a different mood. The very act of writing, perhaps, has brought Cowper back from the poet's uncertainty to the evangelical's assurance. It had to do this if he was to write a good hymn, and this, surely, he has done.

In Cowper we are especially conscious of the blurring of our distinction, for Cowper is both poet and hymnwriter, and among both he ranks high. But there are moments when I cannot help thinking Watts to be the better poet. It would be impossible to maintain this seriously for very long. But in an attempt to show that the heresy is not wholly irresponsible I suggest a glance at *When I survey*. Now to submit this hymn to the critical method of the University English Schools is bound to seem to some people a reprehensibly frivolous activity, rather like producing a book entitled *The Bible designed to be read as Literature*. But I have hopes that the process will illuminate, not only Watts, but Scripture as well.

It is very significant indeed that at every point in this hymn where the poetry is most obvious the sly hand of the reviser has stolen it away. Bernard Manning has dealt faithfully with the type, and if anything could persuade me of the existence of Purgatory, it would be the thought that the editors of the Hymnary might have to spend at least another hundred years there for conniving at this crime. Before we go any further, let us hear John Wesley on the subject:

Many gentlemen have done my brother and me (though without naming us) the honour to reprint many of our hymns. Now they are perfectly welcome so to do, provided they print them just as they are. But I desire that they would not attempt to mend them; for they really are not able.

Yet in the hymn under discussion, the version still sung by most Christians has 'On which the Prince of glory died' for 'Where the young Prince of glory died' in 1.2.; 'That were an offering' for 'That were a present' in the fifth verse; and omits entirely the verse beginning 'His dying crimson like a robe'.

Here let us examine the rhythmical structure of the hymn, for this has had a marked effect on the alterations to it. It has, in fact, encouraged the insolence of the body-snatchers. Singing the hymn, as we always do, to Rockingham, we are

quickly conscious that many of the accents come in the wrong place. If we sing 'Where the young Prince' we are required to lean heavily on 'the'. This makes us feel uncomfortable, so we emend it. The same thing happens in the last verse—'Were *the* whole realm'—but here it is more difficult to find a satisfactory alternative, and we leave it alone. (It is really surprising that someone's misplaced ingenuity has not by this time had us singing 'Were *all* the realm'.) The unpalatable fact is that Rockingham, though in other respects a good partner for the hymn, is in fact the wrong tune. It compels evil-minded persons to take liberties with the text. The rhythm which is wanted is much more nearly that of Llef (*C.P.* 384). I am not sure that this very tune would not bring us closer to Watts's intention by darkening the mood of the hymn.

Rhythmic convenience is at least a reason for alteration, if a bad one. But why were we given 'offering' for 'present' in the fifth verse? Did anyone ever seriously imagine that the two words meant the same? You give a present to somebody because you love him (or her): you give him an offering because you want him to do something for you, or to leave you alone, or because you want to thank him for something which he has already done for you. This last, of course, has its own vital place in our hymnody, but it is not Watts's concern here. Does he not rather mean that God's free gift of Himself can be answered, not with thanks or payment, but only with a gift in kind? It is like the exchange of presents between the bridegroom and the bride.

There is not now much hope of our ever learning to sing 'Where the Young Prince' in the first verse, though *Congregational Praise* at least prints it in the margin. But what made us sacrifice one of the most evocative epithets in Watts? We used to sing it at my preparatory school, for the compilers of that odd collection, *The Dragon School Hymnbook*, knew how to capture a child's imagination. The word 'young' in this context is laden with associations. There is first of all the straightforward meaning: Jesus at His death was a young man; well under the age, it has been remarked, at which a minister begins to gain the confidence of the denomination. But there is more than this. He is 'the young Prince of glory'. What a gift to a child's untheological fancy! For a moment we see Christ as the Renaissance saw Him, as the white-armoured prince in a painting by Uccello, surrounded by the banners of chivalry. A misleading vision no doubt, soon forgotten as we grow older and begin to think

in concepts rather than in pictures, but a most necessary antidote to the equally false, lackadaisical Jesus of whose reality the Sunday School posters try vainly to convince us.

But this phrase is not meant only for children. It may be that the Prince of glory is young because the Prince of darkness, in our imaginations, is always old—the ‘father of lies’. But I think that uppermost in Watts’s mind at this point was the idea of the second Adam. Watts here is foreshadowing Newman :

O loving wisdom of our God ;
 When all was sin and shame,
 A second Adam to the fight
 And to the rescue came.

For St. Paul (*Rom.* v, 14) Adam is ‘the figure of him who was to come’. The ‘old man’ is summed up in the ‘young prince.’

There is now happily no need to make impassioned pleas for the inclusion of the fourth verse of ‘When I survey’. But I cannot forbear to quote it, that we may wonder again at its omission from nearly every hymnbook in common use :

His dying crimson like a robe
 Spreads o’er his body on the tree ;
 Then am I dead to all the globe,
 And all the globe is dead to me.

Consider, in all reverence, its technical mastery ; the richness of the first line, achieved by the thick pile of the words ‘crimson’ and ‘robe’ ; the repetitions and internal rhymes, so easy to mismanage (‘robe’—‘globe’—‘globe’ ; ‘spreads’—‘dead’—‘dead’) ; finally the dull, remote sound of so many ‘d’s and ‘o’s, like the thudding of a distant drum. To quote Bernard Manning :

Watts sees the Cross as Milton had seen it, planted on a globe hung in space, surrounded by the vast distances of the universe. He sees the drama in Palestine prepared before the beginning of time and still decisive when time has ceased to be.

Manning goes on to suggest that here is to be found the difference between Watts and Wesley : Watts can ‘survey’ the Cross, but for Wesley Christ is ‘Crucified before our eyes’. The difference is more than merely verbal.

The intention of this paper has been to show that although hymns are properly described as ‘didactic verse’ rather than as ‘poetry’, nevertheless the poetic imagination has an impor-

tant place in the writing and singing of them. Certainly, many of our best-known hymns have no poetic merit whatsoever. Of their religious merit, this is not the place to speak : most hymns have meant something to somebody, and deserve respect on that account. But they have another merit as well. They are technical achievements of a high order. They attempt the difficult task of marrying verse to theology and of clothing religious sentiment in decent and singable language. By one or two of the great hymn-writers religious emotion has been fused with poetic emotion in the crucible of an exacting technique, and there has been forged something stronger and more enduring than the products of poets (like Herbert) who 'accidentally' wrote hymns. It is stronger because it is made under the discipline. Nonconformity has good reason to be proud of her hymns. But she has sometimes been a poor keeper of her own treasury. She has committed it to the care of men who abandon the discipline in search of what looks to them like poetry. This would be fatal, even if Nonconformists were usually good judges of poetry. They are not.

ISAAC WATTS, AND HIS POSITION IN THE EIGHTEENTH CENTURY

By D. J. FIGURES

A HUNDRED years ago, the name of Dr. Isaac Watts was a household word in every Nonconformist family but today he is remembered only as a hymn writer. Watts's return to obscurity may be explained by the fact that he was remembered and revered for so long as a divine or a saint. He was read as an example of virtuous conduct and not as a poet. Quoting George Herbert as another example, V. de Sola Pinto suggests that he suffered under a "curse of sanctity"¹ on account of which all attention was concentrated on his saintliness. Thus discussion has been concentrated, even as late as Saintsbury,² not so much on the intrinsic qualities and merits of the verse, as on questions surrounding Dr. Johnson's strictly Augustan sentiment that religion is neither a suitable nor a proper subject for poetry.

With the decline of that type of morality, and the tradition of religion that had lasted for a hundred and fifty years to the end of the last century, went the decline of Watts's popularity as an author. More recently, however, there seems to be an increased interest in this Congregational minister of the age of Pope. The number of his hymns included in the last three Congregational hymn books may be accepted as evidence. In Barrett's *Congregational Church Hymnal* of 1887 there are 63 hymns by Watts. In the *Congregational Hymnary* (1916) there are 25, but in *Congregational Praise* (1950) there are 48.

I do not wish to suggest that Watts is a forgotten genius of the eighteenth century. That would not be possible; but I hope to show that he is worthy of attention as a poet of no little merit in his own right, and a poet with a very interesting and important position in his own age.

Isaac Watts was born in Southampton in 1674 of Puritan stock. His father, who is variously described as a school-master, a clothier and a cobbler, was a deacon of the church that became Above Bar Congregational Church. He was twice imprisoned as a Dissenter and it was during one of these terms in Southampton gaol that his son was born. Although he was eminently qualified academically, and was offered a scholarship, young Isaac refused the opportunity to go to

¹V. de Sola Pinto: "Isaac Watts and the Adventurous Muse." *Eng.Assoc. Essays and Studies*, Vol. 20, 1935, p. 86.

²In the *Cambridge History of English Literature (CHEL)*, Vol. 9, p. 178.

one of the older universities, preferring to take his place with the Dissenters. Thus, when he was fifteen he went to London to a Dissenting academy at Stoke Newington. Here under Thomas Rowe he received a more liberal education than he would have done at Oxford or Cambridge, where the mediaeval discipline of the classics continued unrelaxed. A clue to Rowe's methods of teaching, as well as an indication of the high esteem in which he was held by his pupils, is found in these lines addressed to him by Watts :

I love thy gentle Influence, Rowe ;
 Thy gentle Influence, like the Sun,
 Only dissolves the frozen Snow ;
 Then bids our Thoughts like Rivers flow,
 And chuse the Channels where they run.

After leaving Rowe's Academy, Watts spent two and a half years at his father's house, which he seemed to regard as a period of retreat before he started his work in the world. In this unwillingness to start before he was ready, he was not unlike Milton, whom he very much admired. In 1696 when he became tutor to the son of Sir John Hartopp of Stoke Newington, he moved into a circle of wealthy and influential families, which he never left. Sir John, whose wife was a step-daughter of Bridget Cromwell, elder daughter of the Protector, was a member of the Mark Lane Meeting in London, which in 1701 called Isaac Watts to be its minister, first as assistant and then in his own right. Here gathered what Pinto calls " the aristocracy of Puritanism,"³ many of whom had direct connections with the leaders of the Commonwealth. One of Watts's predecessors in the pastorate was John Owen, a very important leader of Commonwealth and Restoration Independency, who at one time was Dean of Christ Church, Oxford and was for four years Vice-Chancellor of the University. Watts must have been known to be in sympathy with this tradition of Puritanism for the church to call him, and, indeed, he says as much in a letter he wrote to the congregation in 1702 :

When you first called me to be minister of the word of God among you, I took the freedom to acquaint you that in the chief doctrines of Christianity I was of the same mind as your former reverend pastor Dr. John Owen and I have been glad to find by three years experience that you retain the principles he preached among you.⁴

³Pinto. *loc.cit.*, p. 89.

⁴Milner, *The Life of Dr. Isaac Watts, D.D.*, 1834, p. 181. Cited in Davis *Isaac Watts* (1943), p. 26.

In 1712 Watts became ill, and never fully regained his strength. At this time he visited the house of Sir Thomas Abney, another member of the Mark Lane church. He went for a week, but stayed there for the rest of his life. At the Abney houses he was able to continue his studies in quietness, ministering to his congregation when he could, but frequent recurrences of his malady prevented him from being very active in the church. His prose works of this period were widely read: his book on Logic was used as a text book at Cambridge, and of the *Improvement of the Mind* Johnson wrote: "Few books have been perused by me with greater pleasure."⁵

Throughout his life Watts took a great interest in, and exerted a great influence over, the churches in New England. An indefatigable correspondent, he was in touch with Christians of all creeds in all parts of the world. In spite of his physical weakness, he had great vigour of spirit by which, in time, he became one of the most important Independent leaders of his day. We must not, as Fairchild puts it, think of him as a "seedy enthusiast thumping his tub in a back alley."⁶

Two striking characteristics of this Independent leader were his charity and his humility. He was not as narrow minded and intolerant as many Puritans were at this time. A Calvinist, he could yet write:

I am persuaded that there is breadth in the narrow road to Heaven, and persons may travel more than seven abreast to it.

His hymns are Christian rather than sectarian, and he would welcome any Christian as a friend. Watts's humility was noticed by his friends at a very early age, but later on it seems sometimes not to ring true. During his lifetime he was constantly publishing new editions of his books, and in 1734 when his fame as a poet was assured he brought out *Reliquiae Juveniles*. Although in the preface he disclaims all pretence to the status of a poet the volume consists of poems, and fragments of prose and verse from his earliest years, included apparently regardless of their merit. It seems that he did not want his public to miss the least of his works.

⁵Lives of the English Poets, ed. G. Birkbeck Hill. Vol. 3, p. 309. On p. 302 Hill adds a footnote from Boswell's *Johnson* iii, 126 indicating the high regard Johnson had for Watts. "In the collection of English poets, I have recommended the volume of Dr. Watts to be added; his name has long been held by me in veneration, and I would not willingly be reduced to tell of him only that he was born and died . . . I wish to distinguish him as a man who never wrote but for a good purpose."

⁶Fairchild: *Religious Trends in English Poetry*, 1939, p. 121.

Above all, Watts was at heart a rebel. His early training and his own character demanded for him independence of mind. This is apparent in his poetry as well as in his religion, for he was a Nonconformist as a poet as well as a Christian.

We have seen that through his background and upbringing, and through his connections in London at the Mark Lane church, Watts had many and strong links with Cromwell and the Commonwealth. But the Puritans of the Commonwealth had become the staid, rich businessmen of the 18th Century. Many conformed, and many more, when it was convenient, made use of the loophole of occasional conformity, as did Sir Thomas Abney, Watts's host, who became Lord Mayor of London. As Davis has put it, "Watts lived and moved in a middle class world of security, culture, piety, and refinement."⁷ As he saw it, it was too secure. The Act of Toleration was killing Congregationalism more effectively than all the persecution under James II. The whole religious life of the country was at a very low ebb, and England was in fact waiting for the Evangelical revival of the second half of the century. Watts can be seen as a bridge between the old Puritan zeal and the evangelical zeal of Wesley and Whitefield. "He was one of the few Independents who retained the old spiritual ardour of dissent, and the only one who gave his ardour significant poetical expression."⁸ Watts was trying to revive the zeal of the old Puritans. In this, as in his attempts to reform poetry, he failed, and the work was done later by greater men, but he is significant in that he tried. The vigour of his efforts which can be seen in all his works, and not least in his poetry, is all the more remarkable when we consider his physical weakness.

Watts's prose works are dead today from the literary point of view. His claim for attention rests on his achievements in the three fields of Hymnody, Children's poetry, and Evangelical poetry. As he is remembered today largely for his hymns, it is perhaps right to consider his work in this sphere first.

At the beginning of the 18th Century, congregational singing was fairly well established, although it had met with considerable opposition. Even so, psalms in various versions were nearly always the only form of congregational song. "A superstitious devotion to the letter of scripture caused

⁷Davis *op.cit.*, p. 37.

⁸Fairchild : p. 128.

the more poetic versions to be viewed with disfavour,"⁹ and this attitude gave rise to Johnson's remark :

Whatever they [the Dissenters] had among them, whether of learning or acuteness, was commonly obscured and blunted by coarseness and inelegance of language.¹⁰

It was the revolt from the long tyranny of the metrical psalm, as George Sampson points out, that gave us our first hymns.¹¹ Watts realised the difficulties that confronted him: the ignorance of the congregation; the scarcity of suitable metres and tunes; and the practice of 'lining', where the clerk read out each line before it was sung. He realised, too, that there would be considerable prejudice against him, but he was a young man and a revolutionary, and he set out to improve what he had found.

It must be remembered that what he was doing was almost entirely new. Devotional poems there had been, and some were set to music, but usually these were too personal to be successful as hymns. An anonymous writer says "Watts founded a new school of hymnody," and he did this by writing his hymns expressly for congregational singing. "His book is a laboratory of experiments," says Bernard Manning. "We must expect him to make experiments that fail."¹² It is true that some do fail, and examples are not hard to find, but many do not.

In the direct line of development from the psalms to original hymns, lie Watts's paraphrases. He thought highly, of course, of the Psalms of David but saw that they needed much alteration and adaptation to make them suitable for congregational singing :

It is necessary to divest David and Asaph etc. of every other Character but that of a Psalmist, and a Saint, and to make them always speak with the common sense of a Christian.

He paraphrases freely, modernising the psalms, and in many cases he localises them to meet the needs of the eighteenth century congregations. A good example of the way the Old Testament meets the New in these paraphrases is found in this couplet :

⁹*Transactions of the Congregational Historical Society*, Vol. 7, p. 224.

¹⁰Johnson, ed. Birkbeck Hill, Vol. 3, p. 306.

¹¹George Sampson; *Seven Essays*, 1947, p. 200.

¹²B. L. Manning, *The Hymns of Wesley and Watts*, p. 81.

He knew the pity of Immanuel's Heart
And terrors of Jehovah's Hand.

One of the best of his versions of the psalms is *I'll praise my Maker while I've breath*, an expansion of Psalm 146. Another is *My Shepherd will supply my need* perhaps his most successful attempt at the 23rd Psalm. The last verse of the psalm reads :

Surely goodness and mercy shall follow me all the
days of my life : and I will dwell in the house of the
Lord for ever.

In Watts's version it is expanded into eight lines :

The sure Provisions of my God
Attend me all my Days,
May Thy House be mine Abode
And all my Work be Praise.

There would I find a settled rest
While others go and come ;
No more a stranger or a guest
But like a Child at Home.

Of the 150 Psalms, 138 are " Imitated in New Testament Language." In later years the book of psalms was included in the same volume as a book published earlier, in 1707, called *Hymns and Sacred Songs*, which contains 210 original hymns.

It is not a very big step from a free paraphrase of a psalm to the composition of an original hymn. In *Horae Lyricae* there is a paraphrase of the whole of Psalm 148. There are also two poems written to texts from that psalm : *Young men and Maidens* and *Flying Fowl and Creeping Things*. These are not hymns, but they are an indication of how the original composition of congregational song developed.

George Sampson somewhat idealises the hymn, but what he says is essentially true when he asserts that the hymn is the poor man's poetry. " When he sings

Abide with me, fast falls the eventide,
The darkness deepens, Lord with me abide.

he makes the emotional response that the more fortunately endowed person makes to great poetry."¹³

Sampson goes on to say that the purpose of a hymn is to make known religious doctrine, religious duty, and religious mythology. Thus the hymn, composed for edification and for

¹³Sampson, pp. 199, 208.

congregational singing, is not a free vehicle for the expression of a poet's soul. Nevertheless, as Sampson adds, Watts's hymns "are permanent additions to worship, and some rise into the higher rank of great religious poems." His best and most remembered hymns are *Our God, our help in ages past*, and *Jesus shall reign where'er the sun* with, of course, *When I survey the wondrous Cross*.

The eighteenth century was a good time for hymn writing, and it is not a coincidence that most of our best hymns date from that period. The literary fashion of the day encouraged epigrammatical writing which is easy to remember. In addition to this, Watts wrote down to "the level of vulgar capacities" with the result that he achieved absolute simplicity in both language and theme, which only rarely crosses the line into bathos.

Naked as from the Earth we came,
And crept to life at first ;
We to the earth return again
And mingle with our dust.

Most hymns tell of hope, although there are no illusions about the frailty and inadequacy of the unaided human being. Watts's favourite figure for a man, which is constantly recurring, is a worm :

Tis he adorned my naked Soul
And made Salvation mine ;
Upon a poor polluted worm
He makes his graces shine.

Typical titles are *The strength of Christ's Love*, *Redemption by Christ*, *Triumph over Death* and *The saving power of the Christian Faith*. One theme runs through many of the hymns, and arises from Watts's awareness of the greatness of the universe as the setting for human life, with the great contrast between the cosmos and the smallness and futility of man on the earth. It is striking in the last verse of *When I survey the Wondrous Cross*.

Were the whole realm of nature mine
That were an offering far too small ;
Love so amazing, so divine,
Demands my life, my soul, my all.

It is apparent also in :

In vain the haughty Reason swells
For nothing's found in Thee,
But boundless Inconceivables,
And vast Eternity.

Isaac Watts was the first to write a considerable number of hymns of merit, and he caused a revolution in the world of congregational singing. Many famous hymn writers followed him, and all learned from him. Philip Doddridge was his disciple and protégé. The Wesley brothers had great admiration for him: John is said to have died with the words of one of his hymns on his lips; Charles's debt was enormous.

To Watts more than to any other man is due the triumph of the hymn in English worship. All later hymn writers, even when they excell him are his debtors.¹⁴

It is a measure of his achievement that a hundred years after his death 450 of his hymns were still in common use. All hymnbooks produced up till 1832 were issued as supplements to his *Psalms and Hymns*. Even more significant, is the fact that his best hymns are almost universally known even today.

Some of Watts's hymns can be called poetry. *When I survey the wondrous cross* is one example, and another is:

Swift as an Eagle cuts the Air.
We'll mount aloft to thine Abode,
On Wings of Love our souls shall fly
Nor tire amidst the heav'nly Road.

On the whole, however, hymnody was too limiting for Watts's "Adventurous Muse." The best of his achievement from a poetic and literary point of view is among those poems not written for congregational singing. These are found in two volumes: *Horae Lyricae* 1706, much enlarged in 1709, and *Reliquiae Juveniles*, 1734.

To Watts, poetry was the handmaid of religion. He gave up the secular muse for the religious early in life. The preface to *Horae Lyricae*, which is a clever and penetrating critical essay, makes his position in this respect quite clear. After complaining that the art of poetry "whose original is divine" has fallen from its high place, he goes on to show the Biblical origins of poetry, and, with a reference to inspiration which is romantic in its propositions, concludes that religious poetry has a real power to act upon the world for good. Inevitably he thought that religious and poetical inspiration were the same thing, and his poetry is permeated by his religion.

¹⁴Manning, p. 81.

The least successful of his poems in these two books are the occasional poems. His one attempt at a verse satire is seen in *A Letter to David Polhill* and is an answer to an attack on King William. It is a pedestrian work in heroic measure with many triplets, but it shows well his attitude to the King.

Painter, beware ! the Monarch can be shown
Under no shape but Angels or his own,
Gabriel, or William, on the British Throne.

It is interesting to see this glorification of William carried through in other occasional poems. In his poem to Queen Anne, which he later retracted because

The latter part of her reign was of a different colour
and was by no means attended with the accomplishment
of those glorious hopes which we had conceived
(August 1721),¹⁵

he says :

Queen of this Northern World, ...
Forgive the Nation's groan when William dy'd.

Watts never seems happy when writing this type of poetry. The sentiments appear often forced and sometimes insincere. The only occasional poems where Watts had any success were the elegies, direct descendants of the Puritan funeral sermons. The best of the William poems is the epitaph, where in a mood of quiet restraint he says :

Beneath these Honours of a tomb
Greatness in humble Ruin lies
(How earth confines in a narrow Room
What Heroes leave beneath the Skies !)

The *Elegy at the death of Sir Thomas Abney* is also successful :

The Children feel the Mother's Pain,
Down the pale cheeks the trickling sorrows roll ;
The Mother sees, and weeps again
With all the tender Passions struggling in her Soul.

Watts seems to be happiest in translations and adaptations. The *Day of Judgement* is "attempted in English Sapphic metre," and for the strength and vigour of its lines, and the vividness of its imagery I put it among Watts's best poems.

¹⁵In the eleventh edition it is on p. 146. The poem, *Palinodia*, which follows, opens :

Britons, forgive the forward Muse
That dares prophetic Seals to loose

When the fierce North wind with his angry forces
 Rears up the Baltic to a foaming Fury ;
 And the red Lightening with a storm of Hail comes
 Rushing amain down.

How the poor Sailors stand amaz'd and tremble !
 While the hoarse Thunder, like a bloody Trumpet
 Roars a loud onset to the gaping waters
 Quick to devour them

In a translation from the Polish poet, Casimir Sarbiewski, we see Watts again at his best. It tells of the 'Dacian Battle' 'between the Poles and the Turks' and relates how an old man, ploughing his field, turns up helmets and swords, and "heaps of mighty bones." The poet is reminded of a great battle he saw at that place when he was a boy, and he recounts what he remembers. Two passages are particularly worth noting : the description of the actual battle ; and the picture of the two dead princes. The whole is filled with the most vigorous, and sometimes ghastly imagery, and is very powerful poem. Watts, indeed, seems to be at his best not in original work but in adapting and improving the work of others, and this seems to be true not only in his poetry, but also in his other spheres of activity.

In the poems devoted to Divine Love, at the end of the first book of *Horae Lyricae*, Watts becomes almost mystical. In these poems we can see him trying to identify himself with God and lose himself in the Divine Being.

Fly from my thoughts all humane things
 Thine arms, my God, are sweeter Bands nor can
 my Heart remove.

Sometimes, as in *A sight of Christ* he becomes startlingly sensuous :

Once I beheld his Face, where Beams Divine
 Broke from his eyelids, and unusual light
 Wrapt me at once in Glory, and Surprise.
 My joyful Heat, high-leaping in my Breast
 With transport cried, This is the Christ of God ;
 Then threw my arms around in sweet embrace
 And clasp'd, and bow'd aboring low, till I was
 lost in Him.

As one reads these poems, one becomes increasingly aware of the reality of the Christ of Watts's poetry. One finds it in *The Presence of God worth dying for* and in *The Absence of Christ* :

Pensive I climb the sacred Hills
And near him vent my woes ;

and again in *Converse with Christ*

Kindly he opens me his Ear
And bids me pour my Sorrows there
And tell him all my Pains :

Thus, while I ease my burdened Heart
In every woe he bears a Part.
His arms embrace me, and his Hand my
drooping Head sustains.

Here we find " a consciousness wider and deeper than usual."¹⁶
Here he is a mystical poet, and as such a precursor of Blake.

It has been noted that Watts was a rebel at heart : a nonconformist in poetry as well as in religion. He had little sympathy with the fashionable heroic couplet.

It degrades the Excellency of the best Versification
when the lines run on by couplets, twenty together just
in the same Pace and with the same Pauses.¹⁷

Saintsbury gives him credit for " A healthy reaction against the chilling uniformity of the couplet."¹⁸ Indeed, he reacted so far as to embrace the apparent formlessness of the English Pindaric style. In this he was a disciple of Cowley, a poet he held in high esteem. We have already seen another of Watts's attempts at a classic metre in the sapphics of *The day of Judgement*. Of the two, Watts used the Pindaric more, finding in it what he thought the perfect vehicle for inspired poetry. He also made great use of blank verse. Pinto considers him " one of the most important users of non-dramatic blank verse between Milton and Thompson."¹⁹ He was an admirer of Milton, but not an imitator, and he developed his own style. The account of the Dacian Battle, already mentioned, is in blank verse, but this metre in Watts is best in a meditative poem like *Sarissa*.

Our Wars and Sorrows past,
Mountainous Woes, still lessen as they fly
Far off. So Billows in a Stormy Sea
Wave after Wave (a long Succession) roll
Beyond the Ken of Sight : The Sailors safe
Look far astern till they have lost the Storm.
And shout their boisterous Joys.

¹⁶Part of the definition of a mystical poem in the *Oxford Book of Mystical Verse*,
p. vii.

¹⁷*Horae Lyricae*, 2nd Ed. 1709, p. xx.

¹⁸*CHEL*. Vol. 9, p. 179.

¹⁹Pinto, p. 103.

While many of the poems in this book show marked affinities to classical and Miltonic models, we should not lose sight of its title, *Horae Lyricae: Poems chiefly of the Lyric Kind*. Watts was one of the few writers of lyrical poems in the age of reason and artifice. Fairchild sees him as "a relatively green oasis in the desert of lyrical poetry between the seventeenth century singers and the eighteenth century precursors of the great Romantic Lyricists."²⁰ This aspect must be born in mind when trying to assess his importance and position in the eighteenth century.

As one might expect, throughout his poetry, most of Watts's imagery is drawn from Biblical or Miltonic sources. The passage quoted from *Sarissa* is a minor example of the sort of Homeric simile found in Milton. Another is found in *Launching into Eternity*. Some phrases are essentially Miltonic like "of brightness inexpressible."

There are two other properties of Watts's imagery which cannot be ignored. One links him with the seventeenth century :

On the thin Air without a Prop
Hang fruitful Showr's around ;
At thy command they sink and drop
Their Fatness on the Ground.

In these lines, as in :

Our eyes the radiant Saint pursue
Through liquid Telescopes of Tears.

there is a quality which is certainly Metaphysical.

The second links him, not very firmly, with the early nineteenth century.

The Lark mounts up the Sky
With unambitious Song :
And bears the Maker's Praise on high
Upon her artless tongue.

Fairchild writes :

Most poets of the age of Pope cared little about external nature. Watts is an exception. He regarded natural objects closely and with enjoyment.²¹

Here in the tuneful Groves and flow'ng Fields
Nature a Thousand various Beauties yields :
The Daisy and tall Cowslip we behold
Array'd in snowy White, or freckled Gold.

²⁰Fairchild, p. 209.

²¹Ibid, p. 210.

While this is tending towards romanticism, remarkable in the age of Pope and Walpole, Watts is, nevertheless, not a romantic in his attitude to Nature. He is essentially a Christian, and natural objects are to him manifestations of God's greatness, not of God Himself.

The book for children, *Divine Poems*, went through 95 editions before 1810 and was popular throughout the nineteenth century. The volume consists of a number of moral songs for children, and among them, we must admit, is much rubbish. The quaintness of some has been made ridiculous enough by Lewis Carrol in his parodies of those poems about the Busy Bee and the Sluggard. It is easy enough to smile at these sentiments now, but from 1715 to perhaps as late as 1914, for 200 years, these poems were widely read. Some of them have a touch of genius, and it is on account of one of them that A. E. Housman in 1933, made this great claim for Isaac Watts :

Nuns fret not at their convent's narrow room, and the eighteenth century, except for a few malcontents, was satisfied with what its leading poets provided. 'It is surely superfluous' says Johnson, 'to answer the question, that has once been asked, whether Pope was a poet, otherwise than by asking in return, If Pope be not a poet, where is poetry to be found?' It is to be found, Dr. Johnson, in Dr. Watts :

Soft and easy is thy cradle
Coarse and hard thy Saviour lay ;
When his birthplace was a stable
And his softest bed was hay.

That simple verse, bad rhyme and all, is poetry beyond Pope.²²

The verse Housman quoted is from the cradle song that concludes the *Divine Songs*. The simplicity and pathos, sentiment and emotion of the cradle-song are very touching. Here Watts is remembering something that the other poets of the age had forgotten : "the magic of innocence and tenderness, the beauty of small and humble things, the divine quality of childhood."²³

It is a wide generalisation, but at the same time it is to a large extent true, to say with T. S. Eliot that religious poetry since the age of Chaucer has been minor poetry. Lord David Cecil says much the same thing, but adds : "The

²²A. E. Housman : *The Name and Nature of Poetry*, 1933, p. 30.

²³Pinto, p. 107.

great religious poets have been equal to any, although they have been fewer in number than the great secular poets."²⁴ We cannot put Watts beside Donne, Blake, or Hopkins. He is not a great poet, but he stands in the forefront of the minor poets of his age and, historically, his position is important.

Pinto sees in him the link between Puritanism and Romanticism; between Milton and Wordsworth, Bunyan and Shelley.²⁵ I do not think he proves his point fully, but Cazamian says the same thing:

With Isaac Watts one touches the link between the spiritual fervour of a still active though latent religious life, and the possible renovations of poetry.²⁶

and Dr. Whiteley declares that "The eighteenth century hymns led direct to the Lyrical Ballads,"²⁷ and in essence they are all right.

We have already noted a number of things that could be taken as links between Watts and the Puritan age. His general background and upbringing was in the very centre of Puritan tradition. Manning points out that "Watts's mind was formed in the seventeenth century"²⁸ and that in some respects he is a seventeenth century writer. We have seen his affinities to Milton, and should add that the Elegy to Gunston was based on *Lycidas*. With Cowley, and what Johnson called the "Pindarick Folly" the connection is obvious. Sampson called Watts a "belated Metaphysical."²⁹

The most important factor in Watts's position as a link between Puritanism and Romanticism is that through Puritanism he inherited the Renaissance critical theory of the poet as a priest and seer; of the poet as a "divinely inspired *vates*" which, when passed on, becomes the Romantic idea of poetic genius and inspiration.

If the heart were first inflamed from Heaven, and the muse were not left alone to pour the Devotion and pursue a cold Scent, but only called in as an Assistant to the Worship, then the song would end where the inspiration ceases; the whole composure would be of a piece, all meridian light, and meridian fervour.³⁰

²⁴*The Oxford Book of Christian Verse*. Intro., p. xi.

²⁵Pinto, p. 93.

²⁶Leguouis and Cazamian, *A History of English Literature*, Vol. 2, p. 133.

²⁷J. H. Whiteley, *Wesley's England*, p. 280.

²⁸Manning, p. 82.

²⁹Sampson, p. 203.

³⁰*Horae Lyricae*, Preface, p. xv-xvi.

In general, Watts can be linked to the Romantics, and the pre-Romantics by his attitude as a rebel. In the preface to *Horae Lyricae* he sets forward arguments for the reformation of poetry. He failed, because the time was not ripe; the atmosphere was not yet full of revolution, but in trying he was the precursor of the events of 1780.

Watts's influence on his contemporaries and his immediate successors was very great. Many of them thought him a first class religious poet.³¹ His direct influence on individuals is much more difficult to assess. Cowper was an admirer and his poetry in places shows direct borrowing.³² Some critics claim a direct influence on Blake. S. Foster Damon writes: "Watts is the only author we can positively name whose writings may have affected these songs [*Songs of Innocence*] even slightly." The inspiration of 'A Cradle-Song' in *Songs of Innocence* was very probably Watts's *Hush my dear, lie still and slumber*. Beyond this we are on uncertain ground.

Watts thought he had failed as a poet.³³ This was perhaps because he had failed to remodel English poetry on the lyrical pattern, but apart from the intrinsic merits of his poetry which are sufficient to make him an important minor figure of the century, he has a historical importance as a link, keeping "enthusiasm" alive, until the time was ripe for a complete revolution.

While most of his contemporaries are versifying ideas, he is primarily engaged in the imaginative expression of strong feelings.³⁴

He is important as a parent of the Pre-Romantics. Indeed some would have him a Pre-Romantic in his own right.³⁵ Cazamian has it that "the poetry of the age has isolated notes that pure classicism cannot explain."³⁶ Watts is one of these. His importance is further increased if we

³¹Blackmore: "I except from this number (of bad poets) the ingenious Dr. Watts, whose divine poetry is very laudable and much superior to all who have gone before him in the lyric kind." (cited in Davis, p. 225.)

³²e.g. These lines in

A truth that brilliant Frenchmen never know;
And in that charter reads with sparkling eyes
Her title to a treasure in the skies

cf. Watts: When I read my title clear to Mansions in the Skies and: "Lines written during a period of insanity." cf. Watts: The Day of Judgment." In all probability, Cowper's debt to Watts is greater, and more general than can be shown by quoting verbal parallels.

³³*Reliquiae Juveniles* (1st Edition, 1734, p. xi-xii) "I make no pretences to the name of poet. etc."

³⁴Fairchild, p. 129.

³⁵Davis, Pinto.

³⁶Cazamian, p. 182.

accept Sampson's theory that Watts and not Pope was in the direct line of English poetry from the seventeenth century to Wordsworth.³⁷ Fairchild says the same thing:

In the 1700-1720 period, the "Romantic" elements of seventeenth century poetry are preserved and transmitted to the pre-romanticists by divine poets, or divinely inspired secular poets.³⁸

Saintsbury is probably right when he says that Isaac Watts was born a century out of his time. He was more fitted to be a disciple of Wordsworth than of the Augustans. But what might have happened if he had been born a hundred years later is a field of useless and unnecessary speculation.

³⁷Sampson, p. 231. "The poetic diction of Pope "was the patois of fashion, the temporary dialect of St. James's." The real language of the age and of the people is found in the hymn writers. "They maintained a simple sincerity of feeling, the natural association of object and description which needed no discovery, but was already there for Wordsworth to use. " " If this is so, Watts, as a leading hymn writer, has a very important position in the development of the Romantics.

³⁸Fairchild, p. 539.

MUSIC and CHARACTER

By A. M. HENDERSON, M.A., L.R.A.M., A.R.C.M.

. . . whatsoever things are lovely, whatsoever things are of good report . . . think on these things.

It was not an artist or a musician who wrote these words, but St. Paul, and we may well consider them again in view of the trend of our modern education and experience.

There is a very general tendency in our present-day teaching and training to stress the scientific, to sacrifice every branch of study that is not strictly utilitarian, that does not lead to immediate efficiency or commercial success, or that cannot be compelled into 'practical' terms.

Of the arts, drawing and painting are likely to hold their own. They can be made commercially useful for the poster, for the theatre, in design work. But music, judged from the standpoint of the city, or the stock exchange, has but little value. Considered however as a factor in the development of character and personality, it is capable of filling very definite purposes in a well-balanced scheme of education.

Music provides an opportunity for the awakening of emotions which are beautiful and morally uplifting. It intensifies one's capacity for pleasure of the finest type, for sympathy, and for comprehension. Its spirit is unifying, its language universal, its effects infinite. It is first and last a means to life, and a better life; and the enterprise of forming one's musical taste is an enterprise of learning how best to use this means of life.

The discipline which the study of music exacts, and the application which it demands, are in themselves admirable training. A study of the various laws which govern musical composition, treated as a science, is an exercise of intelligence. A knowledge of musical form gives ideas of symmetry and proportion. A graded scheme of ear-training and musical appreciation promotes the power of intelligent listening. Musical history, presented as a series of biographies, will furnish examples of perseverance and determination, of repeated failures which have been compelled into success, of the durability of things beautiful and true, whatever opposition they may encounter. Surely it would be nonsense to say that such training does not materially contribute to the formation of character.

But what is the actual place of music in relation to education? Putting aside purely musical results, is it a profitable study? I certainly think so.

What is our aim in education? Many have been the theories of education from Plato onwards, but they all agree in this, that the acquirement of knowledge is not the sole aim, but discipline and training of the character. Although the knowledge gained in the pursuit of some study may be of little immediate use to the learner, the time bestowed upon it is not lost, if character has been developed and the faculties trained. If we recognise this as true of some studies, is it not now time to maintain its truth in relation to the study of music?

Anyone who has seriously studied music will readily own that it demands as much earnest attention and untiring application, and will react as favourably on the character as any other study. This will, I am sure, be allowed by anyone who has devoted even only a short time daily to music. Consider, for instance, the mental and physical training necessary for the perfect performance of a Beethoven Sonata or a Bach Fugue. Here we have not one technical difficulty and musical thought at a time, but the conjunction of two, three, or more parts or melodies, demanding simultaneously as many technical and emotional interpretations.

No doubt, the poor estimate held by some of music as an educational discipline is due in part to the unsatisfactory way in which it is too often taught and learned. If the history of the art is ignored, if the choice of music be governed by the pupil's rudimentary taste, or desire for display, above all, if the teacher is not competent in knowledge, high-minded in aim, and enthusiastic in temperament, able to impart both knowledge and enthusiasm to others, the study of music will not yield its full fruit.

But, allowing that the study of music has this general result on mental training and discipline, can any more definite non-musical result be expected from it? I think it can. And here let me remind the reader of the marked and useful contribution to physical training made by the study of most musical instruments. I refer to the training of the hands, the co-ordinating of brain and hand to a new efficiency and sensibility.

Plato, in his *Republic*, in laying down directions as to the education of the guardians of the State, placed great stress on

the service music may render. Careful selection, however, must be made, and only such music be used as shall minister to a healthy development of character. The principle underlying Plato's selection has to be applied in our own day. While all music studied should be good, the selection and proportion of the various styles should vary somewhat with the different characters of the pupils.

The loss may be great, and be keenly felt, even when the mind has been occupied with intellectual pursuits, if the subjects studied have been such as to starve the poetical and emotional faculties. Many of my readers are acquainted with the remarkable passage in Darwin's autobiography, where he says : " In one respect my mind has changed during the last 20 or 30 years. Up to the age of 30 or beyond it, poetry of many kinds gave me great pleasure, and even as a schoolboy I took intense delight in Shakespeare. Formerly, also, pictures gave me considerable, and music great delight. But now, for many years, I cannot endure to read a line of poetry. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depends, I cannot conceive If I had my life again, I would make a rule to read some poetry and listen to some music at least once a week, for perhaps the parts of my brain now atrophied, would thus have been active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character by enfeebling the emotional part of our nature."

There come times in the lives of all of us when we are reminded that man cannot live by bread alone, and that there are aspirations and longings of the soul which this absorbing material life cannot entirely choke and bury.

What agencies will keep alive these vital qualities in our lives ? Shall we not find in the arts and imaginative literature, that stimulating solace, those windows outward and upward, through which we may receive refreshment and inspiration ?

George Macdonald says, " Whatever it be that keeps the finer faculties of the mind awake, wonder alive, and the interest above mere eating and drinking, money-making and money-saving ; whatever it be that gives gladness, or sorrow or hope—this, be it violin, pencil or pen, is simply a Divine gift of holy influence for the salvation of that being to whom

it comes, for the lifting of him out of the mire and up on the rock. For it keeps a way open for the entrance of deeper, holier, grander influences."

Martin Luther, in his *Table Talk*, says: "I always loved music; whoso has skill in this art is of a good temperament and fitted for all things. We must teach music in the school; a schoolmaster ought to have skill in music, or I could not regard him as efficient. Neither should we ordain young men as preachers unless they have been well exercised in music." And Luther practised what he preached, for he studied music with diligence and enthusiasm, delighting in the practice of the lute and singing.

And Oliver Wendell Holmes says: "Take a music-bath once or twice a week for a few seasons. You will find it is to the soul what a water-bath is to the body. It elevates and tends to maintain tone to one's mind. Seek, therefore, every clean opportunity for hearing. Purchase some kind of instrument for your home, and see that its beneficent harmonies are often heard. Let music be as much a part of a day's routine as eating, or reading, or working."

What then is the place of music in relation to education and character? If we consider that music is only a refined accomplishment, we must admit that its place in education can only be a subordinate one. Accomplishments are all very well, but they can leave no great effect on character. But if we believe that art is the expression of our higher nature, the nature which has aspirations and ideals, which reaches out to something beyond the material needs of this world, then we must claim for the beautiful art of music a high place in our educational schemes, for true education means the drawing out, the cultivation of all that is good in us.

In a journal like this, I need hardly remind my readers of the way in which the art of music has combined, in the service of the Church, in the Psalms, and in some of our great hymns, to form one of the most beautiful and uplifting arts of the Church. Here music combines with verse to form, it seems to me, not only the most powerful aid to worship we possess, but also a power in the building of character which increases and multiplies as we continue on the journey of life.

REVIEWS

The reviews are in four divisions :

Theology and relevant studies : works of scholarship ranging from dogmatic theology and church history to psychology and cosmology.

Religion, life and work : books concerned with the daily application of religion and its popular exposition.

Miscellanea, a limited selection from current general literature.

Periodical publications.

The name of the writer of two or more consecutive reviews is printed after the last one only.

THEOLOGY

AND RELEVANT STUDIES

Church Dogmatics. Vol. IV. **The Doctrine of Reconciliation, Part I.**

By KARL BARTH. Editors, G. W. Bromiley and T. F. Torrance.
Pp. xi, 802. T. and T. Clark. 50s.

The Christian message, Barth insists, is Jesus Christ. He is not only its content but its "epistemological principle." For in Christ the Mediator "we have to do wholly with God and wholly with man, and with both in their complete and utter unity." Barth's presentation in this volume of the "event" of Reconciliation shows him at the very peak of his power. Here is an exposition of the Mediatorship of Christ in which the doctrines of the Person and the Work of the Redeemer are organically and dynamically unified. Barth will have nothing to do with a doctrine of Atonement which is a mere pendant to a Christology complete in itself, or with a Christology which is no more than the presupposition of a doctrine of Atonement worked out in isolation. Christology is constitutive of the Christian doctrine of Reconciliation, and the answer to the christological question is to be sought "not behind but directly within the speech and action and living and suffering and dying of the New Testament Jesus." "To know Christ is to know His benefits"—it is safe to say that nowhere has that principle received such thoroughgoing application as Barth has given it here.

In the section entitled *The Pride and Fall of Man* Barth adumbrates his doctrine of Sin. For him the doctrine of Sin is not the negative presupposition of the doctrine of Reconciliation, capable of independent treatment in a system of theology before the section on Christology is reached. Even the Reformers failed to see that "only when we know Jesus Christ do we really know that man is the man of sin, and what sin is, and what it means for man." Similarly, Jesus Christ is for Barth the key to our understanding of Justification, a topic which receives an admirably balanced and satisfying treatment in this volume. Together with the section *The Holy Spirit and the Gathering of the Christian Community* it provides material of great importance in view of contemporary ecumenical discussions.

As always, the interpolated sections in small type afford varied and stimulating reading. There is a long section on the Federal Theology and a shorter one which expounds—and arraigns—the Catholic doctrine of Grace. Of special interest are the detailed expositions of Scripture

which point the unfolding argument. Preachers will find everywhere rich nourishment for their own souls and basic material for many sermons.

H. F. LOVELL COCKS.

New Testament Faith for today. By AMOS N. WILDER. 186 pp. S.C.M. 15s.

The Theology of the Sacraments and other papers. By DONALD M. BAILLIE. 158 pp. Faber and Faber. 16s.

Doing the Truth. By JAMES A. PIKE. 192 pp. Gollancz. 12s. 6d.

Sermons on Isaiah's Prophecy and the Death and Passion of Christ. By JOHN CALVIN. Translated and Edited by T. H. L. Parker. 162 pp. James Clarke. 12s. 6d.

Christ and His Church. By ANDERS NYGREN. Translated by Alan Carlston. 125 pp. S.P.C.K. 10s. 6d.

Baptism and Church in the New Testament. By JOHANNES SCHNEIDER. Translated Ernest A. Payne. 53 pp. Carey Kingsgate Press. 3s. 6d.

The Double Cure—How to Receive Forgiveness. By ERIC JAMES. 40 pp. Hodder & Stoughton. 2s. 6d.

Professor Wilder's book may be said to be a commentary upon Professor C. H. Dodd's affirmation in his inaugural lecture as Norris-Hulse Professor of Divinity at Cambridge in 1936 that "our task is . . . to grasp the whole first-century Gospel in its temporary, historical, and therefore actual, reality, and then to make the bold and even perilous attempt to translate the whole into contemporary terms." In contrast with Bultmann, he believes that when we have studied the meaning of the New Testament in its own setting we are faced with a radical task of reformulation. "What brings the Scripture and its symbols to life," he says, "is the faith of the interpreter, a faith at grips with contemporary adversaries and circumstances."

Professor Donald Baillie's posthumously published study of the Theology of Sacraments is an expression of the thought of a gracious spirit. This may not be all that needs to be said about the theology of the sacraments, but it is a wonderful beginning and is emphatically the right attitude. Of particular importance are his distinction between true and false spirituality, his approach to the question of infant baptism, and his affirmation of the real presence. Besides the main lectures the book contains a valuable study of the author by his brother Principal John Baillie, a penetrating study of the different meanings to be given to the term "the freedom of the will," and an address on the preaching of Christian doctrine.

The Rev. James Pike of New York would perhaps not claim originality of thought for his study in Christian ethics, for he confesses his indebtedness to Professors Reinhold Niebuhr and Albert T. Mollegen; but his book is an excellent study of the ethics of Christian vocation. The book

reveals our general need of a more adequate doctrine of the Holy Spirit and it may be contended that the most serious reckoning with God's sovereignty does not imply that every decision we make is for or against God. The section on our attempts to reduce God's claim is most illuminating. The book is a real help in the task of making clear the meaning of Christian vocation in a world of rapid social change.

Mr. Parker's editing of Calvin's sermons on *Isaiah* 52¹³—53¹² is extremely competent. It includes a valuable introduction, and Calvin's commentary on the relevant passage before each of the seven sermons. It is a useful addition to the material available in English for the historical study of Calvin. What is interesting about the sermons is to see how completely Calvin addressed them to the will of his hearers and, though he follows the movement of the prophecy, how completely he subordinates its content to a conception of the Person and Work of Christ drawn from elsewhere. In his pattern of explanation, application, and exhortation, it is the concluding moment of practical religion which has most to say to the modern reader.

Bishop Nygren's study in Christian unity goes back in origin to the Edinburgh Conference of Faith and Order held in 1937. "Our task," he says, "is to show how the Church has its ground in Christ and how this and nothing else is the basis for the unity of the Church" (p. 11). And he adds (p. 123) "That the unity exists, but that we ourselves retard and hinder it from actualization, this is our *skandalon*." The most valuable part of the book is a simple outline of the Synoptic teaching about Christ, in the course of which there is an important protest against "an over-simplified scheme of 'promise of fulfilment'" (p. 36).

Controversy over the question whether Baptism should be baptism of believers and of children of believers, or whether it should be baptism of believers only, tends to come to the point where people on both sides of the controversy think that only fools and knaves can dissent from their position. It may be that Congregationalists should ask themselves whether their attitude to baptism is either responsible or worthy, but they will not be helped much by Professor Schneider's pamphlet which Dr. Ernest Payne has thought important enough to translate. The conviction that baptism should be of believers only deserves respect; but that respect is not added to by an exposition in which all the issues are closed from the start, and in which the New Testament is treated as a repository of precise answers to difficult questions. This essay is not a contribution to ecumenical understanding.

The difficulty with a plea for the practice of sacramental confession is that it tends to overstate, making what may be an asset to Christian living a necessity to faith. That is so even in the simple, lucid and gracious pamphlet by the Chaplain of Trinity College, Cambridge. The sub-title is 'how to receive forgiveness' (as though sacramental confession were indispensable), and the Bishop of Coventry says in his Introduction 'without it I have never really experienced peace' and 'it has become central in my teaching'.

H. CUNLIFFE-JONES.

Biblical Archaeology. By G. ERNEST WRIGHT. 288 pp. Duckworth. 84s.

A survey of the contribution of archaeology to our understanding of the Bible, its development and its thought, is here presented arranged in

a chronological scheme, associated with the main stages of Old and New Testament history, with a final chapter which traces the early Christian centuries. The opening chapter rather briefly discusses the relevance and significance of archaeology for Biblical study, together with some comments on its methods. A series of chapters covers the early period down to the time of the Judges. There is here some almost verbatim repetition from *The Westminster Historical Atlas*, which seems a pity in view of the richness of the material available to illustrate the discussion.

This is followed by two substantial chapters, one on the religion of Israel and the religion of Canaan, which contains in brief form some valuable statements of the problems of interpreting the relationship. The other deals with the age of David and Solomon, greatly illuminated by archaeological discovery. After two chapters on the later monarchy, comes a short chapter packed with information about Israelite daily life. The post-exilic period, disappointingly meagre as regards archaeological evidence, is perhaps rather briefly covered, and it might have been better to devote more space to this and to the New Testament period by omitting the inevitably rather sketchy survey of the early Christian centuries.

Most of the material of this book has appeared elsewhere, but it is useful to have a sober appraisal of the archaeological evidence in one such volume. Sometimes divergent interpretations are hidden in footnotes and deserve rather greater prominence, though full discussions would be out of place. The price is high, and although the book is beautifully printed and produced, the illustrations are often disappointingly small and indistinct. In this they compare unfavourably with, for example, Grollenberg's *Atlas of the Bible*.
PETER R. ACKROYD.

The Text of the Old Testament. By ERNST WÜRTHEIN, translated by Peter R. Ackroyd. xi+173 pp. Blackwell, Oxford. 17s. 6d.

Divinity students frequently profess that they only try to learn enough Hebrew to read a commentary intelligently. Whether the end is achieved may be doubtful; but if it is, here is much additional information to increase that intelligence on the side of textual criticism. The means are certainly provided in a compressed abundance to make the Hebrew Bible—meaning particularly the Third Edition of Kittel's *Biblia Hebraica*—much more intelligible for the less expert. Textual criticism can be an arid enough discipline, apparently remote from the main purposes of religion. To correct this impression Professor Würthwein in his closing paragraphs very finely expresses its purpose: "We are concerned to discover the original form of the Old Testament record, and that of the Bible as a whole, because we wish to be confronted with the Word itself, and not merely with that which fallible men have made of it in the process of transmission Since this is so, the concern for the letter, to which this book seeks to contribute, has real theological significance" (p. 82). The author very wisely warns against rash emendation of the text, so popular a generation ago, and, by illustrating the complications in the witness of the Versions, seeks to rehabilitate the Masoretic Text as the most reliable witness to the original Old Testament. The translation is admirably done. Forty-one plates are appended, with accompanying notes, and a full Bibliography.
A. M. PRICE.

The Temple of Jerusalem. By ANDRÉ PARROT. Translated by B. E. HOOKE. 112 pp. S.C.M., 9s. 6d.

Golgotha and the Church of the Holy Sepulchre. By ANDRE PARROT.
Translated by E. Hudson. 127 pp. S.C.M. 10s. 6d.

These books by the French archaeologist Professor Parrot are from the studies in Biblical Archaeology which the S.C.M. Press is making available in English. Most of us are alerted to the work of the archaeologist only when some outstanding discovery is announced. The less spectacular work goes on all the time, and these books show how its results bear on the main Biblical subjects. The difficulties for the excavator are particularly daunting in a city as built up (and built *over* !) as Jerusalem.

Bible teachers need to have a clear conception of what the Jerusalem Temples looked like. The first of these small but handy volumes, in which no word is wasted, and plans and photographs are very adequate, gives a good idea of Solomon's temple (destroyed in 586 B.C.), and of Herod's even more magnificent structure (destroyed in A.D. 70). The latter is the one referred to in the Gospels. Its facade, 150 feet broad and high, was of white stone panelled with gold. Professor Parrot makes use of Biblical references and those of Josephus and the Mishnah, as well as the results of observation and digging.

The Life and Times of Herod the Great. By STEWART PEROWNE.
186 pp. Hodder & Stoughton. 21s.

Herod was a remarkable figure, of Arab race and Jewish religion. He made himself the ruler of turbulent Jews who hated him, and became an international figure, the friend of Antony and Augustus in turn, and of Augustus' chief minister Agrippa. It is a great story to tell, and this book tells it with lucidity and style. Mr. Perowne makes Herod's character, and his fascination, intelligible. His justification of himself, (not by cunning excuses but by plain truth-telling), before Octavian, after the battle of Actium where Herod's patron Antony had been defeated, is superbly told. His origin was obscure, but his father Antipater was very able. To that ability, which he inherited, he added personal charm and courage. That does not explain all his success; there was also tenacity when fortune turned against him. He could be cruel when hard-pressed, but the story of the Massacre of the Innocents maligns him. He had a sense of duty, and was not afraid to champion the rights of Jews in a Gentile environment. His vast building programme had in view the well-being of his people as well as his own glory.

The New Testament Background: Selected Documents. Edited by C. K. Barrett. 276 pp. S.P.C.K. 21s.

In this volume Dr. Barrett offers what his own researches have made very familiar to him, and what needed to be made more accessible generally. He has theological students mainly in view, and they will find it an indispensable *Vade Mecum*. The vast material is grouped under the following headings: Roman Empire, Papyri, Inscriptions, Philosophers, Hermetic Writings, Mystery Religions, Jewish History (from 165 B.C. to A.D. 85), Rabbinic Judaism, Philo, Josephus. That alone makes a well filled programme, but Dr. Barrett adds excerpts from the Septuagint and from the apocalyptic writings and, as a kind of afterthought, some of the Zadokite fragments and the Manual of Discipline (from the Dead Sea Scrolls).

E. C. BLACKMAN.

The controlling thought in Professor G. S. Hendry's **The Holy Spirit in Christian Theology** (S.C.M., 12s. 6d.) is that 'There is no reference

in the New Testament to any work of the Spirit apart from Christ' and that 'There is no such thing as an experience of the presence of the Spirit distinct from the presence of Christ; the Christian experience is an experience of the presence of Christ in the Spirit, and as such it is a personal experience, an encounter with One who is *Kyrios*': 'the personality of the Spirit is important for faith . . . not because faith is concerned to affirm that the Spirit is a person in relation to God . . . but that in the Spirit God meets us and deals with us personally'. From this vantage-point he regards the *filioque* clause as 'a fruit of Christian devotion' and also brings out the significance of Luther's 'emphasis on the *preached* word as the instrument of the Spirit'. From it, equally, he criticises 'enthusiasm' as severing the connexion between the Spirit and the incarnate Christ, whose presence the Spirit succeeds but does not supersede; 'the Roman Catholic system' for its treatment of the Spirit as 'an impersonal principle, a source or channel of supernatural endowments'; and Barth for so stressing the condescension in God's grace at the expense of the accommodation also in it that 'the sovereignty of grace has become totalitarianism' and any truly personal relation between God and man is denied.

The inclusion in "The Library of Christian Classics" sponsored by the S.C.M. Press of "Documents of the Radical Reformation" by **Spiritual and Anabaptist Writers** (vol. xxv, 35s.) is a sign of the times: owing to the work of Professor R. H. Bainton more, perhaps, than of any other writer in English, the importance of those who in 1929 could still be called "the step-children of the Reformation" has become widely recognized. Two thirds of this volume consist of translated extracts from Anabaptist and Spiritual writers such as Blaurock, Müntzer, Denck, Hubmaier, Franck, Schwenckfeld, Hofmann and Menno Simons, the last third of translated extracts from the Spanish "Evangelical Catholic," Juan de Valdés (1517-1556). Of Valdés Professor A. M. Mergal provides just such a sympathetic appraisal as Vernon Bartlet wanted. Professor G. H. Williams more summarily distinguishes between the revolutionary, contemplative and evangelical types of both Anabaptists and Spirituals. Extensive bibliographical guidance is provided for both sections.

Nicholas Ridley: a biography. By JASPER GODWIN RIDLEY. 453 pp. Longmans. 25s.

'Be of good comfort, Master Ridley, and play the man': so, in Latimer's brave last words to him at their burning for heresy at Oxford at (or near) a spot in Broad Street marked by a cross, is Ridley remembered: with Latimer and with Cranmer, who said that 'Ridley had inspired him with all his doctrinal views', as one of the three leading Marian martyrs. Ridley knew that it must come to this, if Mary lived and if he remained constant: 'turn or burn', as he put bluntly at the foot of a letter to Cranmer more than a year before the end. Northumbrian bluntness was part of his character. His biographer (a collateral descendant) writes of his 'assertive and dominating personality' and of his 'ruthless energy': 'he would brook no opposition' and was 'as hard on others as on himself'. 'The ablest disputant among all the Protestants', he had 'a bitter polemical style'. Considering his end, it is remarkable that 'he had none of the fervour of the natural martyr'; 'Ridley's beliefs were all based on reason and logic'. And logic failed him at the last. For 'he had always firmly believed in the Christian duty of obedience to the magistrates': his biographer gives several instances of this as a guiding thread in his life; yet at his trial he was faced with the fact that his sovereign had repudiated

her own ecclesiastical supremacy in favour of the pope. To this he had, or at least he made, no answer.

This is a straight biography, a factual narrative, beginning with Ridley's birth and ending with his death, and containing little interpretation. It is well documented and clearly arranged. The style is direct and easy to read, if at times, as where Mary Tudor's crisp retorts to Ridley in Foxe (and Froude) have been turned into *oratio obliqua*, a trifle flat. The book includes a full index and a number of plates, and is attractively printed.

GEOFFREY F. NUTTALL.

Visible Saints, The Congregational Way 1640-1660. By GEOFFREY F. NUTTALL. 178 + x pages. Blackwell. 25s.

Out of his unrivalled knowledge of the history of Congregationalism, Dr. Nuttall has produced a book which will be accepted as a classical exposition of the period when, both in theory and in practice, Congregationalism was at its peak. He draws upon little-known and little-noticed sources and arranges his material brilliantly. The historical introduction sets the scene, contains some useful re-assessments, sorts out the "pre-history" (in Robert Browne) and the history of Congregationalism, and will not have Browne bowed out and dismissed. Then follow four chapters which answer the questions: Why are we Separatists? why Congregationalists? why Independents? why rejoicing in the title "visible saints"? He answers these by educing four regulative principles: "Come ye out" (the principle of separation), "Unto one another" (of fellowship), "A willing mind" (of freedom), and "Be ye holy" (of spiritual fitness). Each is illustrated by extensive first-hand knowledge of the life of ministers, members and churches and most important things are said about many subjects, e.g. the nature of the Church, the covenant, the ministry and ordination, the relation of churches to each other, baptism, toleration and discipline, relations with the State, and so on, all most important and illuminating.

The jacket of the book suggests that this will be a useful exposition of the Congregational Way for members of other Churches who are concerned as ecumenists to learn of each other's history. It does this in a way which will command their respect. But it does a special work for Congregationalists who will be deeply in Dr. Nuttall's debt for insights and affirmations which are based on impeccable scholarship and devout convictions.

W. GORDON ROBINSON.

Puritanism in the period of the Great Persecution, 1660—88. By G. R. CRAGG. 326 pp. Cambridge University Press. 30s.

For Cromwell, King Charles I was a man of blood who had grievously injured his country and must be brought to his account; for a certain kind of Tory mind twenty years later, the nonconformist was a traitor to the cause and culture of his country who must be exposed, punished and discredited. Some of history's profoundest lessons are dramatically illustrated in the change of textures between the spites of 1640—1660 and the spites of 1660—1688. In narrating the history of Puritanism in the second of these periods, Dr. Cragg (whose own church-allegiance it is impossible to deduce from his text, although in fact it is episcopal) has given us a superb book, balanced, thorough, scholarly, and a model of rhythmic, persuasive English.

In effect the book emerges from an analysis, and then a re-synthesis, of hundreds of contemporary documents. The bibliography and notes, together filling 62 pages, sufficiently authenticate what he has reconstructed into a thrilling story. Plunged into the thick of it on the first page, the reader is soon pondering on the dreadful paradox of the word 'meeting-house' under the Conventicle Acts, recognizing once more how much the technique of persecution owes to the co-operation of local and irreligious malice; wondering again at the monumental obstinacy of the Puritan who refuses on principle (p. 48) to speak the world's language even when he is asked his name and address; rejoicing in the fortitude of men whose faith could form a heavenly communion in a stinking gaol; and joining, awestruck, in the domestic worship of these giants of eloquent piety.

This is history, not theology. The chief sources are the memoirs of Heywood, Baxter and Bunyan. The masters of doctrine, Owen and Goodwin (the latter mentioned but once), take a lower place. When Dr. Cragg writes of the style of Puritan lecturing, (p. 212) he might well have said, had his researches taken him along another line, that Goodwin, the prince of puritan stylists, provides the best of examples.

There is much about worship, with such admirable dicta as this: 'The orbit in which Puritan preaching moved was not a circle with one centre, but an ellipse with two foci' (sc., denunciation of sin and proclamation of Gospel comfort).

On page 111 a reference to Berkshire should, we believe, have substituted Bedfordshire. But the whole impression left by the book is of that rare thing, a really judicious evaluation of a culture strange, remote and to most modern minds disagreeable. The book is scholarly enough to recommend to any serious student, and attractive enough to place in the hands of any reading Christian of our day, and that is where we hope it will find its way.

ERIK ROUTLEY.

Every generation of ministers, especially of young ministers, should read Richard Baxter's **Reformed Pastor**, and this generation cannot complain that the book is not available. In 1939 the Epworth Press published an abridgement edited by the Rev. J. T. Wilkinson; in 1948 the Independent Press published an anthology, **As Silver is Tried**, edited by the Rev. C. E. Surman; and now the S.C.M. Press has included an abridged edition (8s. 6d.) by Dr. Hugh Martin in its 'Treasury of Christian Books'. Dr. Martin's foreword is of the briefest, and he has refrained almost entirely from annotation. He has 'allowed Baxter to write his own book in his own words'; and, as he says, 'the book blazes with white-hot zeal, evangelistic passion, and eagerness to convince his readers'. Baxter's imperatives and monosyllabic aphorisms are also worth attention: 'do well as well as say well': 'he that means as he speaks, will sure do as he speaks'.

Thomas Haweis 1734-1820 (S.P.C.K., 50s.), by DR. A. SKEVINGTON WOOD, a work based on MSS. dispersed through three continents, is an absolutely first-class biography. Haweis is worthy of remembrance as one who knew and linked many leaders of evangelical religion throughout his long life: a convert of Walker of Truro, he himself influenced Newton and Simeon; and while remaining a beneficed clergyman, he was also an itinerant for the Countess of Huntingdon, whose executor he became, and counted Darracott, Guyse, Roby and Jay among his friends. He

was a promoter of the *Evangelical Magazine*, a founding-father of the L.M.S. and a writer of hymns and hymn-tunes (including 'Richmond'). With an 'unequalled capacity for attending to everything'—'do all you can, and a little more'—, 'he preached Christ uphill and down all the way through' and died with the words 'Is *that* the Lord?' on his lips.

The Christian Church in Canada. By H. H. WALSH. 355 pp. Toronto: Ryerson Press. \$6.50.

For one man to endeavour to write, within the limits of a single volume, a scholarly history of the Church in Canada was a bold undertaking; and Dr. Walsh is to be congratulated on a remarkable achievement. Himself an Anglican, he has succeeded in his determination 'to avoid any denominational presuppositions'; and with a fine feeling for balance as well as precision, he has not allowed compression to press the life out of his narrative. To the English reader a map would have been welcome.

His story opens with idealism and martyrdoms, marred by strife between Jesuits and Sulpicians as, later, by the use made of the Indians for raiding purposes by both Roman Catholics and Protestants. The British conquest (1763) involved 'the frustration of the pious hope of establishing a great Catholic empire in North America'; but the Bishop of Quebec's co-operation with the British Governor gave the Roman Church 'a favoured position' and laid 'the foundations for a dual culture in Canada'. At the same time, 'an imperial church was now considered a most important arm in the building of a stable and well-ordered empire'; and 'the church in Canada . . . long depended upon the imperial parliament as the source of its being'. Dr. Walsh marks in 1834 'the first call ever made upon Canadian Anglicans to pay for the support of their Church' and, a little later, the formation of synods: both of which moves in the direction of autonomy seemed 'the capitulation of Anglicanism to sectarian principles'. Colonial synods were granted legal status by the British Government in 1857, and in the following decade Canada became a province independent of Canterbury, with a metropolitan chosen by its own bishops. In 'the great ecclesiastical battle of the (present) century' over the formation of the United Church of Canada, 'the Congregationalists were most expeditious'; but in the West 'Congregationalism was unable to obtain any significant following . . . as its sophisticated presentation of the Gospel was hardly suitable for a pioneering community.' 'Pentecostal growth and expansion has been more spectacular than any of the other sects': 'activism, born of frontier revivalism, is still the authentic note of Canadian Christianity'.

GEOFFREY F. NUTTALL.

Fundamentalism and the Church of God. By GABRIEL HEBERT. 156 pp. S.C.M. 15s. cloth, 7s. 6d. paper.

This discussion by a distinguished Anglican teacher should be of great service to all who value the Bible. Fr. Hebert is anxious to do ample justice to those in the conservative-evangelical tradition in many churches. But he is sure that their belief in the inerrancy of Scripture is both untrue and hurtful. The book is remarkable not only for its sympathetic and constructive approach, but for its most valuable affirmations. In relation to the Bible Fr. Hebert holds that we are required to be at once humble and docile, and alert and critical. "The ideal biblical student," he says, "would have to be as sharply and even daringly critical as is humanly possible, and at the same time deeply sensitive to the things of the spirit, and so far as his will goes, entirely obedient to God's will" (p. 11). So

too, Fr. Hebert thinks (pp. 138-9) that a distinction "between God's own Word and the words of men through which the Word is spoken" is necessary if we are to be saved from idolatry. The book is a valuable contribution towards a more satisfying use of the Bible.

H. CUNLIFFE-JONES.

The Gift of Conversion. By ERIK ROUTLEY. 144 pp. Lutterworth. 18s. 6d.

Dr. Routley holds that harm is done by supposing that conversion of necessity follows some pattern: he would concur in Baxter's dictum, "God breaketh not all men's hearts alike". In the conversions of Paul, Augustine and Wesley, which he selects as archetypes, he shows each experience to have differed considerably from the other two; though he sees the gaining of a certain new freedom as present in all. An analysis of the meaning of the word 'convert' in the Authorized Version, with reference to the Hebrew and Greek words which it renders, leads him to interpret conversion as 'stopping, turning, attending, and pursuing the new course.' This he follows with a meditation on the story of the healing of Bartimaeus in *Mark* 10 '46-52' "as a pattern or paradigm of conversion"—an odd choice, some may think. He then appears to leave the subject of conversion till the end of the book, where he considers it afresh in reference to behaviour, being, the Church and evangelism ('being' here reflects Paul Tillich on 'the anxiety of being' and 'the courage to be'). The intervening pages, which cover well over a third of the book, are given up to a detailed analysis of the meaning and inter-relation of law and grace in the Old Testament, the Epistles and the Gospels, and also (first) in *The Marrow of Modern Divinity* (1645).

The book's structure, Dr. Routley's reason for including this or excluding that, is left somewhat obscure; and his bluff, rhetorical assurance is less persuasive in print than when mediated *viva voce* to undergraduates. But, if not always deep, he is never dull; which is surely a great virtue in a book on conversion. To 'a returning to friendship with God', 'being made free of' the spiritual world and 'welcoming the duty', which are among his many happy phrases, should perhaps be added Baxter's (and the Psalmist's) sterner note of 'the broken heart', of self-denial, of the 'leaving all' or 'letting many things go' which Jesus demanded from those who were to be content with the 'one thing' they found in 'following' Him; but one cannot say everything on a vast subject in a short book.

GEOFFREY F. NUTTALL.

Psychoanalysis and Psychotherapy. By FRANZ ALEXANDER. 299 pp. Allen & Unwin. 25s.

As the subtitle suggests, this book deals with the developments that have emerged since Freud's early days in the field of psychoanalysis and psychotherapy. They are threefold: (1) Theory, (2) Technique, and (3) Training. The theory of psychoanalytic treatment is closely interwoven with its therapy, because as additional unconscious data were obtained different deductions were made, and these were interwoven into a new methodology of treatment. What Dr. Alexander regards as the central therapeutic agent is the "corrective emotional experience" which the patient gains as he realises the nature of his transferred feelings to the analyst. He maintains that "the course of treatment consist in a long series of corrective emotional experiences which follow one another as the transference situation changes its emotional content, and different,

repressed (pathogenic) childhood situations are revived and re-experienced in the relationship to the therapist." The author gives us a lucid account of "Some Earlier Modifications of Technique," and of the "Late Development in Theory and Technique."

The Unconscious Motives of War. By ALIX STRACHEY. 283 pp. Allen & Unwin. 25s.

For anyone interested in "The Unconscious Mental factors which colour the conscious outlook and affect the behaviour of the individual in his private life and personal relationships," this is the book to read. The author has done an excellent work, for she not only builds up the Freudian theory of mental functioning from the beginning, producing succinctly one principle after another, but also illustrates them so that there is no mistaking what she means. Her first chapter, "The Persistence of War," is well done and informative. It also provides the setting for the rest of the book. Having dealt most adequately with the Undercurrents of Individual Psychology, the author gives us a stimulating account of the danger points in group psychology. She indicates the unconscious motives operating in social behaviour and shows how each human group exercises a regressive influence over the individual. The picture is now clear for seeing how war is motivated by unconscious forces. But what can be done about them? This is the problem which Mrs. Strachey seeks to answer in the last part of her book. Her approach here is both psychoanalytical and social in the broad sense of creating new organisations and re-structurizing society so that the concept of universal brotherhood may be realised. However, whilst she can see the possibilities that lie ahead of this approach, she recognises that "such a programme is, at present at least, outside the bounds of practical possibility, if only for want of enough analysts." Christians will naturally disagree with Mrs. Strachey in the answer to the problem she so clearly presents, because even though man may understand himself, he still needs the Grace of God to control and direct his instinctual life with all its ramification and modifications. But Mrs. Strachey may come back upon the Christian and ask for a demonstration of empirical evidence for what the Grace of God can do. This, I think, is where the book leaves us.

W. E. SARGENT.

The Signs of our Times. By MALDWYN EDWARDS. 186 pp. Epworth Press. 22s. 6d.

The Social and Political Influence of Methodism in the Twentieth Century. By ROBERT WEARMOUTH. 265 pp. Epworth Press. 35s.

These two books might be classed, if not as heavy yet as dutiful reading. Both authors must be taken seriously, the first being a well-known authority and the second with other works of research to his credit. Dr. Edwards surveys with learning and judicious illustration the modern situation and comes to the expected conclusion, theme of so many B.B.C. sermons, that the Christian faith alone can set the world right. Those who preach on these matters will find his chapters helpful, specially perhaps on 'the tenantless house':

Modern man has cast out a spirit with a compound name . . . so far, so very good. But God has not been considered necessary ;

the work and the credit have been given to man. Consequently there is a spiritual vacuum (p. 91).

Dr. Wearmouth starts with a survey of social developments in this century which might be easily got elsewhere and says little that is new. His main sections study Methodist influence in the Trade Unions, in the working of the welfare state and of local government. The most valuable section deals with the unity and present strength of the Methodist body itself. How strong it at present is, and how far equipped to deal with the modern situation as Dr. Edwards presents it, is of course anybody's guess. The book is thus inconclusive; one wonders who will or should read it. Those of other Christian communions would gain most by so doing, but they will find the author strangely ignorant of emphases not found in Methodism. It is not clear that this solid research has given us a picture of Methodist influence as anything other than what we already expected it to be.

W. G. MOORE.

O Star of Human Faith and Hope. By M. J. de C. DODD. 160 pp. Stockwell. 12s. 6d.

This book is an attempt to give a religious interpretation of the Universe by means of the principles of natural realism. The author takes for his clue to the understanding of Reality, human conscious discrimination: the *I will*. With skill and freshness Mr. Dodd re-introduces the concept of purpose into the whole of nature. "Purpose must, by the necessity of thought, imply the exercise of a Personal Will—God exists" (p. 153). The religion, however, which issues from Mr. Dodd's analysis of Reality is a religion which welcomes Jesus Christ as the embodiment of spiritual values but which denies His resurrection. "God," writes Mr. Dodd, "has nothing to do with physical suffering" (p. 146). All we can know of God is as the idealisation of all that is best in our own Humanity. For any who is worried lest science has ousted God, this book will bring hope. Faith, however, needs a firmer foundation than can be laid by natural realism.

JASON S. WRIGHT.

The Faculty of Protestant Theology in Prague has issued, under the title **A Perfect Reformation**, a selection of the works of J. A. Comenius, a notable successor of John Huss in the movement often known as the Unity of Brethren. J. L. Hromadka provides a brief introduction.

The 1957 Essex Hall Lecture (Lindsey Press, 2s.) is on **The Religion of Nature** and was given by Basil Willey.

RELIGION

LIFE AND WORK

A Layman's Guide to the Old Testament. By P. S. ROBINSON.
ix + 134 pp. S.P.C.K. 4s. 6d.

In writing this book Mr. Robinson seeks to help "the ordinary church-goer who wishes to know a little about the background of the Old Testament." The result satisfactorily achieves the aim. He writes in simple style with illuminating comments and analogies to make clear the way the Old Testament grew (cf. vergers' tales and the stories of *Judges* on p. 25), and what was its original meaning and modern significance. He follows the order of history, and relates the various books to their proper chronological setting, not pretending to cover the ground exhaustively, but bringing out the important moments and personalities in the development of Israel's history and religion.

Prof. W. D. Davies's **Introduction to Pharisaism** (18 pp., Old Students' Association, Memorial College, Brecon, 1s. 6d., by post 1s. 9d.) is the W. M. Llewelyn Lecture for 1954. It is a brief summary of the present state of knowledge concerning the Pharisees, not setting out to produce anything original, but to indicate the need of changing the normal adverse assessment of the Pharisees. For those who know something of the relevant literature, this will add nothing new; but for those who still think of Pharisee as equivalent to "self-righteous hypocrite" it will prove a useful corrective.

In **Jesus and the Religion of the Old Testament** by PAULA MIRTOW (v + 81 pp., S.P.C.K., 4s.) the title promises rather more than the book fulfils. It contains five brief studies, brief to the point of scrappiness, on the working out of Old Testament ideas in the four Gospels, apparently for the use of discussion groups; but is is doubtful whether there is much good discussion material. Some questions are appended to each chapter to help the discussion along. A couple of peculiar references to (p.) suggests hastiness of proof-reading.

A. M. PRICE.

The Path to Perfection. By W. E. SANGSTER. 211 pp. Epworth. 16s.

The Testament of Samuel Chadwick, compiled by D. W. LAMBERT. vi + 109 pp. Epworth. Paper. 6s.

The Art of Meditation. By JOEL S. GOLDSMITH. 154 pp. Allen & Unwin. 9s. 6d.

Dr. Sangster's book is in its fifth edition, but the first to be taken over by the Epworth Press. It has already had many enthusiastic reviews from which the publishers have printed a selection on the jacket. It was written during the war in air raid shelters and it was written by a man who has made his name as an evangelical preacher. Neither of these circumstances tends in the direction of scholarship, but scholarly it certainly is, well-documented, critical, sober and lucid. It is an examination of Wesley's famous, some would say notorious, doctrine of Christian perfection. Dr. Sangster is able to put this over against its eighteenth century background as well as to review it in the light of theological,

psychological and social questions which have arisen since. From both sides he gives good reasons for being critical of Wesley and his doctrine, and he attempts a re-statement of it and of its implications in the light of the present day. This very much needed doing when the book was first published, and its thesis is still relevant.

The reprint of Samuel Chadwick's articles which he wrote as editor of *Joyful News* forms a very interesting commentary on Dr. Sangster's book. Chadwick was a strong believer in 'entire sanctification' and 'Christian perfection', but Dr. Sangster criticises him in two places for his interpretation or mis-interpretation of John Wesley. Chadwick was the founder of Cliff College, which he himself refers to as an order of Methodist friars. Suspicion of theology and learning has often marked the 'Cliff' men and this is present even in some of these autobiographical articles. They bear out one of Dr. Sangster's criticisms of 'holiness' movements in general that they are apt to be concerned with 'souls' and with nothing else.

The Art of Meditation is the third book that Mr. Goldsmith has written on the spiritual life. He appears to be an American and the English reader might easily be irritated by the many Americanisms in spelling and vocabulary. It would be interesting to know what Mr. Goldsmith's position really is, for although he quotes extensively from the Bible there is a sort of theosophical tinge to the book which is scarcely Christian. 'God', for instance, is defined as 'individual selfhood', and the book closes by telling us that "always there have been isolated individuals who have achieved Christhood by grace, but at no period in the history of the world has it been either realised or maintained by a group." Mr. Goldsmith's doctrine of the Church is clearly somewhat defective. Nevertheless he gives some very practical hints on how to meditate, irrespective of any particular religion except perhaps a leaning towards Buddhism.

A. VICTOR MURRAY.

The Church is There. By LESLIE E. COOKE. 59 pp. Seabury Press, Connecticut. No price stated.

Readers of this journal will need no urging to read all that its former editor writes. He here puts in small compass reflections of late 1956 on the world's need as he has recently discovered it. Where community breaks down, 'the Church is there'. (He speaks always of 'the Church' where we tend to talk about the Churches). In Hungary he found the Church at the frontier and on the road with the refugees. In the midst of the 'seething misery' of Hong Kong's refugees, he found the Church. This is to him the century not only of science but of the rediscovery of the Church. Many will find special and present help in the pages called 'a gracious work' which show that the Church is not always and only dealing with emergencies, but has a continuing mission, one that is incomplete without fellowship, preaching, service, all held in a single discipline. These are the deep sources of Christian obedience. As Bonhoeffer wrote, all refugee service is 'penultimate':

To provide the hungry with bread is to prepare for the coming of grace . . . The coming of grace is the ultimate. W. G. MOORE.

Christian Worship. By HORTON DAVIES. 122 pp. Religious Education Press. Boards 6s. net. Limp 5s. net.

Dr. Horton Davies' simple and reliable introduction to Christian

Worship first appeared in 1946 and we welcome this revised edition. After dealing with Jewish origins and the worship of the Apostolic Church, Part I gives brief descriptions of the main types of worship in use today : Orthodox, Roman, Anglican and Free Church. Part II reviews the content of worship : prayer, reading, preaching, praise and the sacraments. Part III is devoted to a discussion of worship and life. The question "Why go to Church?" is singularly well answered. Questions for discussion are appended to each chapter. The book is well adapted for use by a study group of young people.

Thanksgiving for Childbirth and Dedication of Parents. By W. G. Baker. 19 pp. Berean Press. 2s.~

Writing as a minister in the Churches of Christ (Disciples), Mr. Baker says : "Some churches, in an attempt to avoid some of the implications of 'infant baptism', practise what they plainly call 'Dedication of Infants'." This, however, is to raise new problems, rather than to solve existing ones, "for, in Christian offering, while you can dedicate an organ, or a chapel, or yourself, you cannot offer another person, however dependent upon you he may be." Mr. Baker accordingly urges that churches which reject infant baptism should use a service of "Thanksgiving for Childbirth and Dedication of Parents", rather than one of "Dedication of Infants." He provides a suggested order of service, to be used "in its rightful place in the weekly, family worship of the Church at Holy Communion."

About Prayer. By DAVID N. FRANCIS. 64 pp. Epworth Press. 6s.

The Rev. David Francis, a minister of the Methodist Church, writes in a simple and practical way for beginners. We should pray because it matters to God, to those around us and to ourselves. He discusses the content of our prayers, and goes on to ask How, When and Where we should pray. The chapter on "Some Things that may Help Us" could have given clearer indication as to *how* the Bible may be used as an aid to prayer. Mention by name might have been made of some of the writings of the masters of the devotional life. It can be disappointing to be told that there are "many books of prayers available" if you don't know what they are or which the author would recommend ! JAMES M. TODD.

The Communication of the Gospel to Illiterates. By H. R. WEBER. I.M.C. Research Pamphlets No. 4. 128 pp. S.C.M. 7s. 6d.

This pamphlet is concerned with a two-fold question : How can the Biblical message be communicated to illiterates ; and what lessons can be learnt from this missionary encounter with illiterates which have a bearing on Christian communication in general ? We are told that the average man receives 85 per cent of his impressions visually, and only 10 per cent through the ear. Much of our Gospel communication is still through hearing, by preaching, Bible readings and Bible stories. With illiterates, much more can be done through participation in dramatic presentations, through pictures, diagrams and films.

The author was formerly a missionary in Indonesia, and Part Three of the pamphlet gets right down to details, with "talk and chalk" illustrations. This is a sound piece of work both as theory and also as setting forth practical methods.

The Gospel and the Religions. By WALTER FREYTAG. I.M.C. Research Pamphlets No. 5. 47 pp. S.C.M. 8s.

This is a first class piece of work on the relationship between Christianity and the non-Christian faiths, a problem which daily becomes more impacted upon us in our modern world, by the resurgence of these non-Christian religions, and the new nationalisms based upon them. The first chapter deals with Christianity as one religion among many, and asks: What do they have in common? It examines various answers—that basically every religion says the same thing—that they are all manifestations of the ascending religious development of the human race—or that, though differing in their practical religious experience, they stand side by side in unity. Having shown the inadequacy of such answers, the second chapter offers the Biblical answer, with a valuable study on the concept of the “Gentiles.”

South of the River. By J. M. MATTHEWS. 160 pp. Carey Kingsgate Press. 7s 6d.

We have here a vivid picture of everyday missionary life in the Congo jungle country. Mrs. Matthews with her husband and two young children are pioneering in a Congo village, and all the ingredients of missionary life and work amongst a primitive people are here—the heat, the wild animals and snakes, the medicine man, the white ants, the innumerable diseases, and the inscrutable mind of the raw African. But the Gospel works here as elsewhere. The author writes simply but livingly, of how the living influence of Christ comes to bear upon the whole life of such people. There is a sketch map, and some photos, which bring the scenes to life.

H. V. MARTIN.

The Story of the Christ. By P. CARRINGTON 188 + vi pp. S P.C.K. 4s. 6d.

Jesus and Our Need. By L. W. GRENSTED 55 + vii pp. S P.C.K. 3s. 6d.

These two volumes in the new paper-backed “Seraph” series are by distinguished scholars who write with simplicity, clarity and relevance in a way which is very helpful to the ordinary reader. Dr. Carrington, Archbishop of Quebec, has already made very considerable contributions to New Testament scholarship by his work on primitive “patterns” of catechetical material and on lectionaries. Here he sets out the story of our Lord in a way which carries profound conviction.

Professor Grensted’s book is the partly re-written book he published in 1941 in the darkest days of the war to show how the only answer to men’s confusion and need is in Jesus Christ. He acknowledges that the world has changed beyond recognition in the last sixteen years and that he himself is different. But the Jesus whom he delineates is “the same yesterday, today and for ever,” adequate, complete, enriching and in active friendship and leadership to men.

Letters to the Seven Churches by William Barclay (S.C.M., 8s. 6d.) is another most useful book from Dr. Barclay’s prolific pen from which ministers and students of the Bible draw so much inspiration. Once again his fine perception of the meaning of the original language, his gift for unusual and unhackneyed illustration, his flair for bringing out the

relevance of the Bible message for to-day, and the essential readability of what he writes is at our service.

W. GORDON ROBINSON.

The Secret of Radiant Life. By W. E. SANGSTER. 272 pp. Hodder & Stoughton. 10s. 6d.

Dr. Sangster has written a practical handbook of Christian living. He leads his readers in a logical procession from "The person I am" to "the person I could be." Part 3 of the book which is entitled *The Way* is concerned with the path to be followed. In this part each chapter is followed by a short meditation. This book might be called a primer of spiritual growth.

All His Grace. By DONALD SOPER. 119 pp. Epworth. 4s. 6d.

Dr. Soper writes of the purpose of this book thus: "What I shall try to do is to consider some qualities which Our Lord displays in His Passion, then turn to ways and means in which these qualities may be imparted to the life of the believer." His chapter headings reveal his method. Amongst them are Singlemindedness, Courage, Honesty, Moral Excellence, Faith and Love. Let it not be thought, however, that his approach is only to Jesus as an example. In the last part of the book he emphasises the importance of eucharistic worship as the medium through which men can receive the Divine Grace.

The Seven Letters by HUGH MARTIN (Carey Kingsgate Press, 7s. 6d.) is an interesting little book about the first three chapters of the Book of Revelation. Dr. Martin's treatment is scholarly but never laboured. His writing is clear, graceful and fresh, and his applications to the life of every church are most telling.

CHARLES HAIG.

Mastery and Mercy. A Study of Two Religious Poems. By PHILIP M. MARTIN. 149 pp. O.U.P. 15s.

'It would be a grievous thing if this wealth of truth and beauty were for ever hedged about'. This admirable book, short, refreshing, unusual, takes the 'hedge' away from Hopkins 'Wreck of the Deutschland' and Eliot's 'Ash Wednesday' and opens doors of enjoyment that we all need. Many have heard of Hopkins' poem on the Franciscan nuns who went down in a German ship off the mouth of the Thames in 1875, but not many seek in it a poignant expression of the sense of Christ's mastery in and through human disaster: 'what the world sees as loss can be gain "All hands lost" holds within it the potential of "All souls saved"'.

The two poems are printed with the commentary and the two in company make ideal holiday reflective reading. Eliot once tried to answer the question why religious verse is often so bad and concluded that most writers of devotional verse express what they want to feel rather than what they do feel. These poems are the work of believers who are poets and whose language is not prose statement. My only criticism of the presentation would be that readers might have been referred to other works of insight on the same matter, to Helen Gardiner's essay on the Hopkins poem in *Essays and Studies* by members of the English Association for 1936, and to some pages in Matthieson's *Achievement of T. S. Eliot*.

W. G. MOORE.

The Deacon—His Ministry in our Churches, by the Moderators (Independent Press, paper 1s. 6d.) sums up the best thinking among us

about our highest lay office. No one is likely to disagree with any of it. How does it work out in practice? We all know deacons whom we revere and admire, we all know sheer mediocrities and we may even know those whose election is a perplexity. Why this mixed nature of our diaconates? It arises from the error of fixing the number of deacons, so that the Church feels it *must* elect somebody to "fill a vacancy" instead of gradually feeling the pressure of the Spirit designating So-and-So to be a Deacon, vacancy or not. A change in this matter might reduce our twelves to threes or fives, but they would be men and women who could match up to the standard set here.

A Bird's-Eye View of the Bible, Vol. I, O.T., by G. R. HARDING WOOD (Marshall, Morgan & Scott, 10s. 6d.) is a work of piety rather than of scholarship. As the former it may well edify; as the latter it exhibits an unyielding fundamentalism.

Training in Visitation by L. R. MISSELBROOK (Carey Kingsgate Press, paper, 2s.) consists of talks given by the Minister of Leavesden Road Baptist Church, Watford, in preparation for a very successful Church Mission. It is full of sound common-sense, and no church-member will read it without profit.

My Hand in His by L. A. WALSH (Marshall, Morgan & Scott, 5s.) is the story of a conversion from Roman Catholicism to evangelical Anglicanism. It follows a classic pattern and is artlessly and convincingly told.

Twixt the Mount and Multitude by IRVONWY MORGAN (Epworth Press, 6s.) is a study in the relevance of John Wesley to his age with a pertinent closing chapter on the social impact of the Faith today. Dr. Morgan finds two focal points in Wesley's experience. His decision to become a saint, in 1725: and his decision to submit to the Scriptures, in 1738. Thus his mature aim was Scriptural Holiness. This was not merely a personal aim. It had clear implications to be worked out in man's social and civil relations.

The Making of the Sermon by ROBERT J. McCracken (S.C.M., 10s. 6d.) is a slender book of only 25,000 words; but it is splendidly worth the price. The beginner will find it packed with wise counsel; the experienced practitioner, after reading it, may well be moved to take out and examine some of his old sermons—and change his habits.

The Call and the Work by LESLIE J. TIZARD (Independent Press, paper 1s. 6d.) is just the pamphlet to put into the hands of an able youngster who may be considering "a call to the ministry." There is no sentiment, no mock heroics, but a sober setting out of the issues such as will move the right sort of man or woman.

Beautiful Hands by REGINALD MORRISH (Independent Press, paper 6s.) contains 27 short devotional essays. They are a blend of observation, meditation and simple piety.

Two books of Children's Talks are to hand, **The Golden Arrow** by CYRIL J. DAVEY (Epworth Press, paper 5s.) and **What's My Line** by E. ORMROD RODGER (Independent Press, 6s.). Mr. Davey is particularly strong on Special Occasions (Harvest, Christmas, Missions) and Mr. Rodger

on finding interest and a moral in the common things (a sling, three-speed gear, fountain pen, bicycles).

Matthew Henry's Sermon Outlines (Marshall, Morgan & Scott, 12s. 6d.) is edited by Sheldon B. Quincer, principally, one would think, for the benefit of fundamentalist America. As examples of what preaching once was, they have much antiquarian interest; they rescue a few more of Henry's pithy remarks from oblivion; but to suggest they are of use to the preacher today is very questionable.

In his book **Antidote to Doubt** (Independent Press, paper 6s. 6d.) A. E. GOULD modestly states his object as "to describe, in the simplest terms possible, what seem to me the bare essentials of Christian faith." He finds those essentials set out in the Apostles' Creed and he does a very workmanlike job of exposition which cannot fail to be helpful. Two comments may be allowed. The Creed, so often referred to, might have been printed *in extenso*; and, the first two articles on which all the rest depend might have had fuller treatment, particularly that on Jesus Christ which is so significantly full in the Creed itself.

It is hard to imagine anyone reading **Alcoholics Anonymous** (The World's Work Ltd., 25s.) without being greatly impressed. Here is first-hand testimony to total salvation from a killing vice, or, more correctly, from a mortal illness. The detailed Programme of Recovery is set out. First must come a total resigning of oneself into the hands of God; then comes a cleaning-up of the life; and then a declared willingness immediately to start helping any other fellow-sufferer. Alcoholics Anonymous is a fellowship of saved drunkards formed to help the wretched victims of drink.

Conversation With God (Religious Education Press, limp 2s. 6d.) is a book of short daily devotional exercises by the late Principal of Westhill College, Rev. H. A. HAMILTON.

Here are four more "Wyverns," the Epworth Press 2s. 6d. paperbacks: **Plain Christianity** by J. B. PHILLIPS, **Popular Fallacies** by DONALD SOPER, **Jesus and Ourselves** by LESLIE D. WEATHERHEAD and **William Booth** by MINNIE L. CARPENTER. These reprints are amazing value for the money.

JOHN WILDING.

The Breaking Day. By WILLARD LANCASTER. 83 pp. Independent Press. 3s. 6d.

This is the story, in three rather wordy acts, of the conversion and (almost immediate) martyrdom of Alban, Roman official in Fourth Century Britain. The play presents us with an oddly contemporary social climate—slum-clearance, graft on the council, dinner-parties with an eye on the main chance—into which is inserted the figure of the priest who is firmly Fourth Century. The really sympathetic character is Lucius (Alban's man), whose humanity comes through in spite of a distressing pseudo-Cockney accent. The other people in the piece are flat, stock characters, and they are given flat, stock words to speak. This is a pity, because the theme of the play is a good one. It will probably play better than it reads. But if the author could have determined either to make it fully contemporary or fully Fourth Century, we should have had something very good indeed.

The Trial. By JOHN FERGUSON. 24 pp. Epworth. 1s. 6d.

No trouble with dialogue here. The writing is very good, and this little one act play about a judge who is invited to preside over the trial of a "wicked" woman in the courts of heaven has punch and speed and a real sense of drama. The judge finds the woman guilty; is put on trial himself and found guilty in his turn. He is told that whatever sentence he has given he must himself share. The way of redemption is by self-identification with those who have sinned. This is what the author wants us to take away. It is admirable, but by no means complete. When the impact of the play wears off we are left with all sorts of awkward questions. Is there in fact any redemption at all here? Can we enter the Kingdom by faith and repentance, or must we also work out our punishment in some celestial prison? The play raises these issues, and we have a right to demand some answer. At the same time, within its limits, this is first-class religious drama.

The two latest productions in the Fleet Drama Aids series are both about Ruth. **The Friendly One** by E. MURIEL DUCKETT (I.P., 1s.) is the Bible story dramatised for children. **Ruth** by FRED STAFFORD (I.P., 1s. 6d.) is the same story dramatised for adult worship. The former is the better of the two. But both are adequate. STUART JACKMAN.

Independent Press has republished at 2s. 6d. Dr. NORMAN GOODALL'S useful little book **Exploring the Library**—a good introduction to a proper understanding of the Bible.

In **Modern Apostles of Unity** KENNETH SLACK, in six B.B.C. talks, tells us of some of the leaders of the ecumenical movement (Independent Press, 1s.).

MARY McCULLOCH reveals some of the secrets of calm, confident living in **This Vast Activity** (S.P.C.K., 2s. 6d.).

The Call to Holiness by F. L. COUTTS is a fine challenge to face the demands of real Christian living. (Salvationist Supplies, 8s. 6d.) The same publishers issue **The Soldier's Armoury**, daily studies for every day for six months, 1s. 6d.

Mrs. Mish at Nagari Nose is a racy, but sincere and moving, account of the life and work of a Methodist Missionary's wife in India. (Epworth Press, 2s. 6d.).

Dr. S. W. CARRUTHERS retells a dozen Bible stories in **What Jesus Asked** (Independent Press, 2s. 6d.).

Paper Reeds and Iron Pens by H. W. WHANSLAW (Religious Education Press, 3s.) gives a clearly written and vividly illustrated account of the development of writing and printing, with special reference to the Bible up the ages and today.

MISCELLANEA

Ragman's City. By BORIS SIMON. Translated by Sidney Cunliffe-Owen. 198 pp. Harvill Press. 18s.

In an earlier book, *Abbe Pierre and the Ragpickers*, M. Boris Simon described the work of the Emmaus settlement initiated by a tireless priest who conceived it as his task in life to stir up the conscience of the French nation to an awareness of the predicament of the country's homeless and down-and-outs. In this second book M. Simon continues the story and gives his readers a vivid account of the further progress of this work.

The Abbé Pierre, Henri Grouès, the son of a Lyons silk manufacturer, began his religious career as a Franciscan friar and later became a parish priest because the rigours of the monastic life were too severe for his health. He worked with the Maquis, and was taken prisoner by the Italians and the Germans and escaped both times. After the war he became a Deputy and made the fate of the homeless his special concern. Having sheltered them in his own house, he began to extend the scope of his work, and in this second volume M. Simon describes the success and failure of his enterprises. The peak of his philanthropic efforts was reached in the great winter appeal over the French radio, which brought into the Hotel Rochester and the tent on the Butte Ste-Genevieve a "tidal wave" of parcels which threatened to disorganise completely the life of the hotel. An Emergency City was built (by voluntary labour) and opened in the presence of a Cabinet Minister and journalists. Even wood cabins with corrugated iron roofs were haven to the homeless. The settlements initiated by the Abbé continued to grow.

This book indicates a social problem which no longer exists in England, or if it does, nothing is heard of it. Perhaps St. Martin-in-the-Fields in Dick Sheppard's time was the nearest thing to the Abbé's rescue work; people may still sleep on the Embankment and under the Adelphi Arches, if they are still there; but it would seem that there is little parallel to the utter dereliction of the homeless of Paris, about whom the state does not seem to trouble very much.

Boris Simon's book describes journalistically and with obvious truth the work done by the Abbé and the poor and shiftless whose help he has enlisted. The translation from the French by Sidney Cunliffe-Owen is excellent.

GERAINT V. JONES.

Testament of Experience. By VERA BRITAIN. 480 pp. Gollancz. 21s.

Sequels usually disappoint, and Miss Britain's achievement in *Testament of Youth* would be hard to repeat. One feels that her reflections might have gained by being drastically cut down, and at times her description of public events seems flat and unimaginative, of the Abdication for instance; but it is remarkable how the story livens up when a strong personality comes in: Dick Sheppard seems to have inspired the most interesting of these many pages. And one should add that for the social historian this book supplies an 'angle', that of ordinary middle-class experience, that has some value as history and that rings true.

W. G. MOORE.

Proust's Way. By GEORGES PIROUÉ. 141 pp. Heinemann. 15s.

This is not a book for beginners. It should be read only by those who have graduated in Proustian studies. M. Piroué is not concerned with exposition, and provides no key to the characters of Proust's novel. He is not interested in 'society', scandal or sexual inversion. He concentrates his attention on the 'narrator' of *A la Recherche du Temps Perdu* in his double guise as teller of the tale and author of the book. "Proust exerts himself to the uttermost to detect the presence of nothingness in being." The confirmed Proustian will reject this thesis with indignation, though he cannot do so with scorn. He will be compelled to follow every step of M. Piroué's argument. And in the course of doing so he will be rewarded by many new insights. The translation, by Mr. Gerard Hopkins, is admirable.

The Obscure Way. By BERNARD MARTIN. 370 pp. Heinemann. 18s.

How refreshing to come upon a serious modern novel which tells a straightforward story, with a hero who has ideals and who has never heard of Marx or Freud! Basil Fanshaw, son of a vicar, and himself intended for the church, returns from the first world war to find that he has lost his vocation. He goes into seedy lodgings in a London suburb, takes a job in a paint-factory, marries his employer's spoilt daughter and mixes with the *avant-garde* poets and the "bright young things" of the Twenties. This is the story of a man with a tender conscience at odds with the amoral worlds of business and society. Mr. Martin writes easily and artlessly, and displays warm humanity and a delightful sense of humour.

The Letters of Luke the Physician. By ROGER LLOYD. 192 pp. Allen & Unwin. 12s. 6d.

In his introduction to this book Canon Lloyd confesses to a lifelong attraction to his subject: "of all the people in history I suppose I think most often about two, Shakespeare and St. Luke." Certainly he has thought about St. Luke to some purpose, and in this series of imaginary letters to, from and about his hero, he has drawn lifelike and credible portraits not only of the Beloved Physician himself, but also of his friends Theophilus and Silas and many others.

Great Lion of Bechuanaland. By EDWIN W. SMITH. 444 pp. Independent Press. 32s. 6d.

Roger Price, bearded and lion-like in strength and courage, whose African name gives this book its title, was one of the most devoted of Christian missionaries in Southern Africa. Born on a farm in Brecknockshire in 1834, he was educated at Western College, Plymouth, and at London University. He first went to Africa in 1858, and worked there for forty-two years, dying, on the eve of the Boer War, in January 1900.

Dr. Edwin Smith, who knows Africa from the inside, and who has had access to Price's diaries and letters, has written a book of the greatest value to all, whether students or general readers, who are interested in missionary enterprise or in the history or ethnology of Southern Africa. Of particular interest is Dr. Smith's defence of Price against the aspersions of David Livingstone. The book, which for its size is unusually light and

easy to handle, contains 21 illustrations, some useful maps, a bibliography and a full index.

And Walk in Love. By HENRIETTA BUCKMASTER. 404 pp. Gollancz. 16s.

This novel tells, at length and with unflagging zest, the life story of St. Paul. It is a work of dedication. "In my heart," writes Miss Buckmaster, "I began to write this book when, as a child, I read *I Corinthians* 13." The background is painted in as clearly as the characters. The reading of a lifetime has made the author as familiar with Palestine in the first century as with her own place and time. Even those readers to whom the religious novel as such makes no appeal will find this an impressive and moving work.

In Behold, We Live (Hodder & Stoughton, 12s. 6d.) Mr. Charles Dunscomb narrates the career of Cedonius, head slave in a Christian household in Rome at the end of the second century. An able man of business, Cedonius at first uses the Church to further his own ends. Through various tribulations he begins to understand the faith he had so casually professed. He becomes a priest and suffers martyrdom.

P. A. SPALDING.

Snail and the Pennithornes. By BARBARA WILLARD. 182 pp. Epworth Press. 9s. 6d.

Most girls, and many boys, will greatly enjoy this book. A boy and girl (the Pennithornes) whose parents are abroad spend the summer holidays with a friend of their mother, a sort of honorary aunt. This lady takes the children on a prolonged motor caravan tour over much of England and Wales. The book is an agreeable blend of geographical and other information, of humorous and exciting incident, and of happy friendliness. Snail, by the way, is the honorary aunt's nickname, her caravan being her mobile house.

CORRECTION

We much regret an error in our printing of the title of the last book reviewed on page 287 of our July 1957 number. The title is "Twang with our Music," *not* "Twang without Music."

PERIODICAL PUBLICATIONS

Hibbert Journal (July) includes 'A Call to Russia for Religion' delivered in Moscow by Sir S. Radhakrishnan; 'Dr. Schweitzer—a Reassessment' by C. W. M. Gell; 'The Nature of Early Christian Pacifism' by Prof. John Ferguson; 'Christian Pacifism and the Way of Jesus' by Dr. G. H. Boobyer; 'Puritanism and the Spiritual Biography' by L. D. Lerner.

International Review of Missions (July) includes 'Hearing by the Word of God' by Canon Kenneth Cragg; 'Is the Church in India thinking?' by Dr. E. C. Bhatt; 'Atone-ment in Judaism and the Missionary Approach' by Rev. Eric S. Gabe; 'Alcoholism south of the Sahara' by Rev. Emmanuel La Graviere; 'I.M.C.—W.C.C. Relations' by Sir Kenneth Grubb; 'The Significance of Prapat' by Rev. F. S. De Silva, and its Statement. The lamented death of the Editor is noted.

Scottish Journal of Theology (June) includes 'The Philosophy of Religion' by Rev. D. W. Gundry; 'Frontiers of Meaning' by Prof. John McIntyre; 'Faith and Baptism' by Dr. W. Lillie; 'Redemptive Mission of the Church' by Prof. J. F. Peter; '2 Corinthians v. 1—10' by Rev. R. F. Hettlinger.

London Quarterly and Holborn Review (July) includes a number of articles on ways of Christian worship; 'The Philosophy of Enthusiasm' by Rev. Clifford Hindley is concluded; 'Priesthood and the Ministry' (Pt. 1) by Rev. Philip S. Watson; 'Healing in the Early Church' (Pt. 1) by Prof. John Foster.

Friends' Quarterly (June) includes 'The Worshipping Community and its Meeting House' by Ed. H. Milligan; 'Christian Community in the Modern World' by Lucy M. Burt; 'The School as part of the Community' by Nicholas Gillett; 'Friends and Historic Christianity' by Richenda C. Scott.

Baptist Quarterly (April) includes 'John Howard Shakespeare' by Sir Geoffrey Shakespeare, Bt.; 'Who were the Baptists?' by Dr. Winthrop Hudson, and Dr. Gunnar Westin; 'Thomas Tillam' by Ernest A. Payne; 'The Ministry and Sacraments' by Prin. D. S. Russell.

Expository Times (June) includes 'The Cry of Dereliction' by Rev. D. H. C. Read; 'Eschatology and the Unity of N.T. Theology' by Prof. G. E. Ladd; 'The Son of Man as Man in Fourth Gospel' Rev. E. M. Sidebottom. (July) 'Easter and Middleton Murray's *Love, Freedom and Society*' by the Dean of St. Paul's; 'Changing Attitudes to Religion in Contemporary Philosophy' by Dr. John Macquarrie; 'The Law and the Gospel' by Prin. Leslie Mytton; 'In Defence of Q' by Prin. E. L. Bradby. (August) 'Predestination' by Prof. G. B. Caird; Wm. Law's *Serious Call* by Rev. Wm. Purcell; 'Myth and the New Testament' by Dr. C. K. Barrett.

Theology (June) includes 'Ecumenical Unbelievers' by Rev. F. S. Gray; 'Faith and Freedom' by Prof. H. D. Lewis; 'Against Cruelty to Animals' by Rev. H. F. Bishop. (July) 'St. Marks Gospel' by Prof. D. E. Nineham; 'Berkeley and the Proofs for the Existence of God' by Dr. A. A. Luce. (August) 'Divorce and Christian Teaching' by Lady Oppenheimer; 'Priest or Bishop' by Rev. M. R. Talbot; 'Natural Joy and the Christian' by Maurice B. Reckitt.

Evangelical Quarterly (July-September) includes 'Grace, Covenant and Law' by Ernest H. Trenchard; 'Liturgy and Sacrament in the Fourth Gospel' by Stephen Smalley; 'Joan of Arc—A Reformer before the Reformation' by Rev. Nigel Johnstone.

Theology Today (July) includes 'Deeper Levels of Christian Ethics' by Donald Walhout; 'The Meaning of Work' by Prof. Otto Piper; 'Reluctance to Inform' by Prof. Geo. H. Williams; and three articles on Racial Segregation by Prof. Rachel Henderlite, Prof. Clinton Gardner and J. Neal Hughley.

Yale Review (Summer) includes 'The Paradoxes of Nationalism' by Prof. Hans J. Morgenthau; 'The Ideology of Economic Aid' by Irving Kristol; 'Milton and the Cult of Conformity' by Joseph H. Summers; 'The Metamorphosis of the United Nations' by Vernon V. Aspaturian.

The Huntingdon Library Quarterly (May) includes 'Thomas Wilson, Tudor Scholar Statesman' by Prof. A. J. Schmidt; 'Raleigh's *Discourse of Tenures* and Sir Robert Owen' by Prof. Ernest A. Strathmann; 'Some Sources of Dryden's Toryism' by Prof. John Harrington Smith; 'Mrs. Penelope Aubin and the Early 18th Century Novel' by Prof. Wm. H. Burney.

J.M.P.